THE UNITED CHURCH

NOVEMBER 15, 1957

# OBSERVER

*Miller Services*

Donald Soper's Hat's Off to Canada (page 10)

**He Stole the Devil's Tunes**
by Marjorie Macdonald

**Television and Books**
by L. M. McKechnie and Ron Poulton

# Letters

## No Politics!

Dear Sir: In my humble opinion the tone of your editorial "Focus on Ottawa" is entirely out of place in a magazine of the calibre THE OBSERVER should be.

Please leave politics to the daily press.

Tillsonburg, Ont. Mrs. H. W. Pepper.

## Elsie's Calf

Dear Sir: . . . How I enjoyed "That Strangway Team"! I have an interest in their eucalyptus grove, the piano and the dairy herd. He has such a warm personality. Why, one can almost envy Elsie's calf her close association. . .

Windsor, Ont. A Catholic.

## Acute Perception

Dear Sir: Thank you for three timely and well-expressed editorials in the October 1 issue! The feature story on the Strangways has been needing to be told. And it was done with warmth and insight.

The editor's observations on stewardship in British churches are well drawn and accurate. If his visit was short, his perception was acute.

Glenn H. Wilms.

Edinburgh 9, Scotland.

## Likes "Observer"

Dear Sir: I just wish to take this opportunity of recording my appreciation of the excellent way in which THE OBSERVER is speaking, not only for The United Church of Canada, but also for the Church of God generally. I derive much inspiration and profit from reading successive issues, with their well-chosen subject matter and good literary style. The present attractive format also is deserving of commendation. I feel sure the magazine must be playing a considerable part in the expansion and development which has been taking place in our church across Canada. . .

Moncton, N.B. Maritimer.

## "No Compromise"

Dear Sir: . . . Today the moderate drinker is one of the primary problems in our Church. He also declares that he has no relationship to the drunkard in the alley. Let us fool ourselves no longer. They are all of *one* picture and it is only a matter of "degree." I believe that the United Church should make no compromise with the liquor interests whatever. . .

Rev. Donald A. Richardson.

Hilton, Ont.

## A Disappointing Editorial

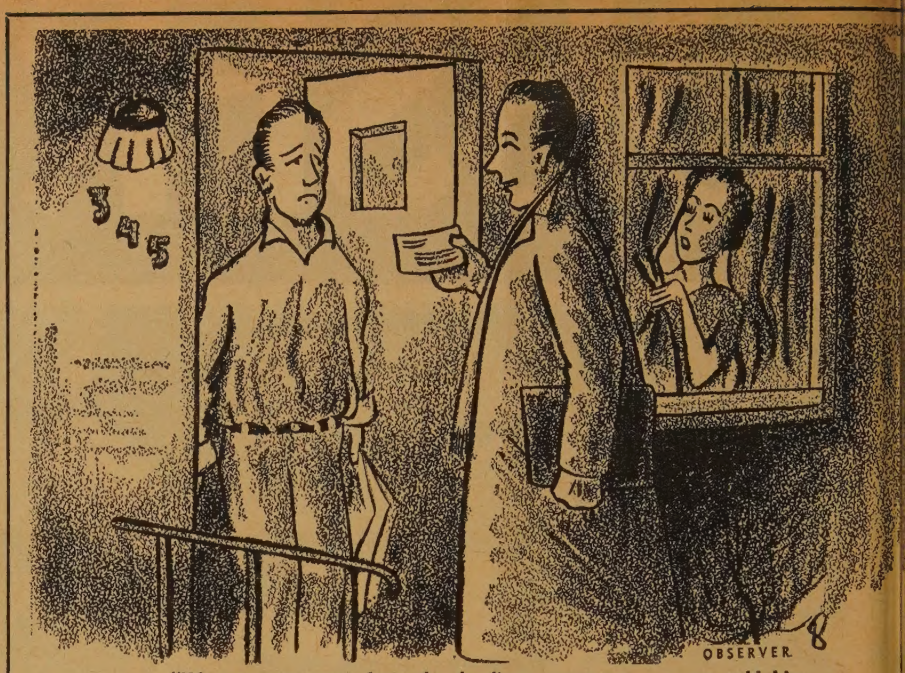
Dear Sir: Your editorial entitled "The Church and Moderate Drinkers" must have been a disappointment to many United Church members who are gravely concerned about the liquor problem in our time.

The article would appear to come under the category of the trumpet which gives forth a very uncertain sound. For while purporting to stand on the side of those who abstain from alcohol (voluntarily), you offer great comfort and encouragement to the casual drinker by statements such as these: "The right for a Christian to drink temperately cannot be denied." "The United Church recognizes the validity of both positions."

Yet, in the same article you deplore "the wife and mother who started with social drinking" and headed "down the trail to alcoholism."

Why cannot the Church stand squarely for the right in this matter, and declare, "There is nothing good that can be said about alcoholic beverages. Moderation is not the answer. The only solution is in total abstinence, for to participate moderately is to participate in that which is evil and totally bad."

Wooler, Ont. Rev. R. G. Newman.




"We got your name from the Anglican canvasser . . . you told him you were United Church!"

## A Fine Editorial

Dear Sir: While reading your very fine editorial, "The Church and Moderate Drinkers" which viewed both sides of the question so fairly, I was heartened to find at the close a "hope that the findings of the Commission would be based more on what is helpful to one's Christian brothers than on what is one's right as an individual." And then I was reminded of Dr. Peter Marshall's words: "It seems to me that behind every sin, every vice, every mess is a lack of self-discipline—of God's discipline. The future of our world is going to be in the hands of disciplined people. . ."

One of the things that I, a non-member, have admired greatly for many years in The United Church of Canada has been its high standard of total abstinence.

Sault Ste. Marie. Nora W. Kerr.

## The T.B. Picture

Dear Sir: The article in the Octobe issue on Tuberculosis gives a good ove picture. As Chaplain of the St. Laure Sanatorium I see it from a narrower ra

Dr. Gorechki of this Sanatorium cla people are still unaware of advance treatment due to drug therapy. An in esting psychological problem is prese through the use of drugs. While no on combination is magic, the disease is quickly arrested patients want to go h before they are ready.

A Chaplain's work is to keep pati happy, with a strong faith in God their doctor. A small auxiliary of devo women, each sponsoring a patient, wo fill a need and be an opportunity Christian service.

Lancaster, Ont. W. E. Bl

## Did Mr. Fraser Err?

Dear Sir: In an article by R. J. Fra entitled "The Doorbell Rang," Mr. Fra advised a young man who was in trou to confess to a Roman Priest. This is c trary to God's word. 1 John 1: 9. Why he not point him to Jesus Christ, wh the all sufficient Saviour, and why did print an article like that in THE OBSERV

Miss J. C. Ritchie. Yarmouth, N

## Distinguished G.G.'s

Dear Sir: A statement by a cor pondent in a recent issue claims that Governors-General since 1867, with exceptions, were inept appointees chosen because they held titles. W nonsense! All of the British Govern between 1867 and 1952 received t appointment on account of distinguis public service. . .

Toronto. John Cow

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# The Charles Wesley Anniversary

THE first Sunday in Advent this year marks the Charles Wesley anniversary. Many congregations have planned special hymn services to mark the event, and many an inspired sermon is in the works in preparation for December first.

To further these observances throughout the church, the Committee on Church Worship and Ritual has offered the following suggestions for worship by church groups, congregations, or even family get-togethers.

Suitable hymns such as:

*O for a thousand tongues to sing* (*Hymnary*, 41)

*O for a heart to praise my God!* (*Hymnary*, 309)

*Come, O Thou Traveller unknown,* (*Hymnary*, 312)

*Love Divine, all loves excelling,* (*Hymnary*, 330)

*O Thou who camest from above,* (*Hymnary*, 344)

Psalms such as the 98th (*Hymnary* selection 726) or the 148th (*Hymnary*, 745).

For scripture the committee suggests the "Rejoice always" passage of Philippians 4: 4-8, and the gospel account of Jesus' return to Nazareth to preach in the synagogue, Luke 4: 4-22a.

* * * * *

Many prayers for the day will be inspired by Wesley's own hymns. Undoubtedly they will contain some of the sentiments of this prayer composed especially for the occasion by Dr. Harold Young:

*O Thou from whom come all good gifts, we bless Thy name for those who through the years have taught Thy sons and daughters to praise Thee worthily in psalms and hymns and spiritual songs.*

*Especially this day do we thank Thee for Thy servant, Charles Wesley. For the faithfulness of his labours; for his own experience of Thy love in Christ Jesus and his power to make that love real to others; for his insight into the truths of the gospel and for the garments of beauty with which he clothed them; for the nobler praise which, taught by him, Thy Church has brought to Thee and to Thy Son our Saviour, we give Thee grateful thanks.*

*Renew in us, we beseech Thee, the knowledge that was his of the joy and wonder of the truth as it is in Jesus; quicken our hearts that we may sing to Thy glory; and help us ever to praise Thee as we should, Thou whose love is endless and whose grace sufficient for our every need; through Jesus Christ our Lord. Amen.*

## *The Work of Charles*

THE United Church is fortunate in its *Hymnary*. Many who are qualified to judge say it is one of the best collections currently available. Much of its strength is in its large collection of hymns by Charles Wesley. Just how many can be discovered by turning up the index to Authors, Translators and Sources at the back of the book.

Although Charles Wesley wrote some 6,500 hymns, many of the selections in our *Hymnary* came from the early collection of 750 "Hymns for the Use of the People Called Methodists." This classic among hymn-books was published in 1780, and the English Congregationalist scholar Bernard Manning has said that it is a piece of Christian literature that ranks with the Psalms, the Book of Common Prayer, the Canon of the Mass. "You cannot alter it except to mar it; it is a work of supreme art by a religious genius. . . The proper attitude to take to it is this: we must venerate where we are not able presently to comprehend."

Some who thought they knew better than Wesley what Wesley was trying to say didn't hesitate to try their hand at altering. From the very beginning Charles had to bear the pain of this kind of tampering. There was no copyright law then to give legal comfort if not protection. No wonder John Wesley took a level on such re-write men and fired this at them:

"Many gentlemen have done my brother and me (though without naming us) the honour to reprint many of our hymns. Now they are perfectly welcome so to do, provided they print them just as they are. But I desire they would not attempt to mend them; for they really are not able. None of them is able to mend either sense or the verse. Therefore, I must of them one of these two favours: eit to let them stand just as they are, to t them for better or worse; or to add true reading in the margin, or at the bott of the page; that we may no longer accountable either for the nonsense or the doggerel of other men."

If that sounds somewhat extreme, haps a bit cocksure and even unkind, remember two things about the Wes hymns. First, the poetry stands the m critical examination. Second, and m important by far, the content of this lection of hymns is the full catholic evangelical faith. The Romanists have ritual the Christian significance of wh escapes attention in these Method hymns. Nor are the liturgical churc more faithful to the historic faith or m realistic about every state of mind every condition of the soul. As for fai fulness to the scriptural revelation of G an index of texts for Wesley's hymns in cates that of the thirty-nine books of Old Testament only four are not record of the twenty-seven of the New Testam only one, the Third Epistle of John. Th are references to almost every chapter Isaiah, to almost every verse of Roman

Next time you have the *Hymnary* your hand, and have a moment or two quiet, in church perhaps, look up t crowning jewel in your Methodist herita

## *Bible Reading*

THERE is no verse in any Char Wesley hymn that does not contain Biblical reference or allusion. If his hym are great it is because their source inspiration is Holy Writ.

This is not to say that to be famil with the Bible is to be a potent hymn-writer of Wesley's stature. He v a polished poetic craftsman, and eighteenth century was the golden age metric verse. But to be unfamiliar w the Bible is to be in the dark about deeper meanings of the hymns we love, a to be in the dark about the literature a history that gives rise to great Christ utterance. In the Bible, faith has a langua best suited to its needs. That langua serves everyone who wants to speak ab the substance of a revealed religion.

Nov. 15. Reconciliation.....2 Corinthians 5: 14
Nov. 16. The New Jerusalem.....Rev. 21: 9
Nov. 17. Death Conquered.....1 Cor. 15: 50

**Christian Giving. 1 Corinthians 16.**

Nov. 18. The Jewish Standard .....2 Chronicles 31: 4
Nov. 19. Robbing God.....Malachi 3: 7
Nov. 20. Macedonian Giving.....2 Cor. 8:
Nov. 21. The Christian Standard.....1 Cor. 16:
Nov. 22. Humility in Giving.....Matthew 6:
Nov. 23. Encouragement to Giving....2 Cor. 9: 6
Nov. 24. Praise to the Creator.....Psalm 95: 1

**Paul's Triumphant Witness. Philippians 1.**

Nov. 25. Lydia Won for Christ.....Acts 16: 11
Nov. 26. Suffering for the Gospel....Acts 16: 16
Nov. 27. A Jailer Won for Christ....Acts 16: 25
Nov. 28. Paul's Love for the Philippians .....Philippians 1: 1
Nov. 29. Courageous Witnessing .....Philippians 1: 12
Nov. 30. Stand Fast.....Philippians 1: 27

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ENGLAND

THE UNITED CHURCH
# OBSERVER

NOVEMBER 15, 1957

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Angola Schoolma'am

IN THE NEXT ISSUE

*No Colour Bar*
By A. C. FORREST

*Country Anniversary*
By E. L. HOMEWOOD



# Observations

"WHAT DO YOU DO at meal-times?" an astonished little boy asked his host when he visited a TV-less home. "Read a book," or maybe even "Read the *Telegram*" would be the answer of the newspapermen who have taken over a two page spread for this issue, to argue the merits of TV and books.

* * * * *

● OVER HALF of Canadian homes (54 per cent.) now have T.V. 96 per cent. have radios and we assume that 100 per cent. have books. Radio has been effectively used for the proclamation of the Gospel. More and more TV is proving beneficial. But books still are the most helpful medium. The United Church Publishing House is having a record sale of books this year. And there is a continuing rise in popularity of Canadiana in which Ryerson specializes, and a revival of interest in religious titles, which is the chief concern of the UCPH. We hope the special emphasis on books these autumn issues is of assistance.

* * * * *

● BOOKS FOR PREACHERS was a suggestion made by THE OBSERVER in the Book Number a year ago, and we were gratified to find that many of our readers took up the suggestion. Rumours have come in that much better sermons are being preached as a result. Mr. Gordon Bray of the Retail department tells us that he doesn't know how many over-the-counter sales there were, or how many gifts were purchased in other book stores, but 253 Book tokens, averaging $5.50 each were sold by his department following the suggestion. He's loaded up with more tokens this year.

* * * * *

● BROTHER JOHN is the Wesley we hear the most about, but hymn-writer Charles may have had even more influence. In this issue readers will be exposed to a lot of Methodism. Miss Macdonald takes us back to the history books, and Mr. Homewood brings us up to mid-twentieth century with as significant and colourful a Methodist as may be found in a pulpit, behind a mike, or on a park or street-corner soapbox anywhere in the Christian world. See pages 8 and 10.

* * * * *

● WHAT HAPPENED to the Hungarians is a question we often hear asked by church people who went all out to welcome our newcomers a year ago. They have heard some strange tales of difficulties in this new land, and even reports of the Canadian government having to pay the way of some back to Europe. We have been digging for facts in recent weeks and will try and answer it next issue.

* * * * *

● LARGER COLLECTION PLATES are needed in most churches which are on their toes. The plates being used by some congregations were designed for the nickel-quarter days. We could not help note this in the Ottawa cathedral at the time of the royal visit. The poor usher on our side had to keep taking off the envelopes and bills and shuffling them into his pocket or they would have fallen all over the place. We've seen worse things than small plates pressed down and overflowing. But big plates overflowing are much more impressive.

* * * * *

● PRESBYTERIAN LIFE, the Church publication in the U.S.A. which has recently passed the million circulation mark, had a piece a while back on making wills. A father left his car to his son with the admonition, "If he continues to burn up gas day and night, he will have to go to work. That's a good idea." And a strong-minded Texan left a small legacy to his pastor on condition that "he promises never to preach another dumb-headed sermon about politics."

* * * * *

● SOME BALE must have been sent to Korea recently. One of our Ottawa observers while on a vacation trip dropped in on a village church and was rather surprised to read the following announcement: "The W.M.S. are packing a bale for Korea especially babies and children also grown-ups."

* * * * *

● THIS MODERN WORLD was brought into focus at one lunch-table the other day when a little girl who had been studying big things in school asked her mother, "Did God just make the world, or outer space, too?"

# Church Rivalry

ALL of Canada looks with hope to the Conference on Church Extension to be held next week among leading Protestant churches under the auspices of the Canadian Council of Churches.

Good Christians are dismayed to hear on one side that there is a shortage of ministers, overworked preachers and communities not properly served, and on the other see unseemly competition among denominations in over-churched communities.

Sometimes we may well wonder if down at the local level they have ever heard that the major Churches in Canada are supposed to be working together that the Gospel may be preached to all.

And sometimes we wonder if at the top level there is the spirit of co-operation we have presumed there is. It seems reasonable to assume for example that the Anglican Church which invited others to join in "conversations" and the United Church which accepted the invitation, would follow up their pledge to work towards organic union by planning the location of their new sites with the long future in mind. And would want to co-operate in all practical matters.

We believe this is the policy of the United Church. We have been assuming it was also that of the Anglican Church. And we believe that the rank and file church members understand this is the situation.

In the war, faced with a common enemy Protestant churches united to provide chaplains for all men in uniform. Our present situation is something of an emergency. There is unprecedented growth. Hundreds of thousands of census Christians aren't found on the rolls of any of our churches. And a generation is growing up impatient with the senseless denominationalism of our time.

We hope the conference will produce a new pledge of co-operation, and announce a new strategy for the churches in their fight against materialism, indifference and atheism.

And we presume that if any denomination in its heart wants to go it alone without co-operating in the practical matters of church extension, it will give the other churches a clear statement of its intent and let the common people know where it stands.

## CLOTHING NEEDED

ONE of the great tasks of the church is feeding the hungry, healing the sick, clothing the naked and sheltering the homeless refugees of the world. We seem to become even more concerned about this in the pre-Christmas season.

The United Church has a major share in such work, and does it in two ways.

Part of the Missionary and Maintenance givings of the people go to the Committee on Overseas Relief, and is apportioned by them to the needy places in the world usually through the efficient channels of the World Council of Churches. The WCC last year gave $66 million.

We send material gifts, chiefly clothing. During the past few years 1,026 tons were sent from the United Church to Korea, the Near East, Hungary and elsewhere. The United Nations conservatively estimated the value of this at over $2 million.

In addition the overhead costs of maintaining Toronto and Vancouver shipping depots, plus the cost of shipping by freight come to about ten cents a pound. This has been met largely by the churches which contribute the clothing. In some cases a woman's group collects clothes and the men's club provides the money. There have been times when this fund has been very low, but the Treasurer says it has never been empty—yet.

If readers wish to help (and we can assure them it is a great work for we have seen the refugees of the Near East and heard Dr. Leslie Cooke of the WCC tell of the world need) this is what they should do:

Contribute to the Church's Missionary and Maintenance Fund.

Organize the gathering of good used clothing and send it to the Toronto depot at 100 Simcoe Street, or to Welfare Industries, 111 Victoria Drive, Vancouver, 6.

Send contributions of money direct to the Treasurer of the United Church, Dr. V. C. Mooney, 299 Queen Street W., Toronto, marked for shipping costs. Clothing supplies at the moment are getting a little low.

## KENNETH JOHN BEATON

THE late Dr. Kenneth Beaton wrote in THE OBSERVER recently of the reasons men give for spending their life in Christian missions. We suspected it was a personal testimony for that was his way.

He dismissed many reasons, even obedience to the Great Commission, "Go ye therefore and teach all nations . . ." Of it he said: "It is questioned whether any external command even if it be of God Himself is adequate to motivate a whole life of service."

Then he concluded: "The impelling force is an experience of Christ that will not be denied expression."

To him it was such an impelling force that he could not stop working, even though he had been officially retired as an officer of the United Church. It took him in his youth to the mission fields of China, it drove him through long years of service in missionary education, to write books, preach sermons, and pioneer in the fields of radio and television. The Church mourns his passing; and THE OBSERVER which knew him as a friend and a great help especially during the past year has its special pangs of sadness.

But when a good man finishes a full life on active service, still seeking to share with others his "experience of Christ," the sorrow is greatly dissipated by a warm sense of gratitude to God that he lived so long and so well, and by the faith that he has been called to a fuller life, deep in the mysteries of God's grace.

THE UNITED CHURCH
OBSERVER
NOVEMBER 15, 1957

*In Editorial Whispering*

# IN THE MULBERRY TREES

A YOUNG salesman who ruefully admitted that the chief reason he had been going to church was to ake his wife and mother-in-law, told a roup of laymen at a weekend conference ecently that something had happened to im. "I've just phoned my wife," he went n. "I've gone to lots of sales conferences ut I never called home before. I told her hat was happening to me, and we agreed o start family worship on Monday orning."

Such was a small voice in the chorus hich is beginning to swell up from the ymen of the Churches. The late Dr. ordon A. Sisco — one of Canada's great nurchmen—used an old phrase to describe hat he was observing among the laymen few years ago, " 'There's a whispering in ie tops of the mulberry trees.' Some of ie great revivals of history began with ie laymen."

Some think that the murmuring chorus eing heard now is the prelude to a great evival. There are signs that it could be o. The rise of the lay leadership schools, aramata, Qu'Appelle, Five Oaks and atamagouche; young couples building ieir churches in the suburbs; the growing iterest in stewardship; the way the laymen ave taken up the Sector Plan and sought ie able leadership of the professional ind-raisers to lead them into realistic iving; the energetic support of the great reaching missions; and the growing ithusiasm for laymen's conferences and etreats.

**Lay Conferences**

We have heard much of the great ational men's conferences at Elgin House id Banff. Even more may be happening the smaller regional conferences when ymen and a few ministers withdraw for weekend, not to promote practical atters of church life, but to seek inspira-on in prayer, Bible study, testimony and scussion.

We attended such a conference recently at Limberlost, near Algonquin Park. We heard much of the Father, Son and Holy Spirit, but little of the negatives which so often pre-occupy United Church Christians.

Among the leaders were those who went, reluctantly, to Elgin House several years ago, and had something happen to them. We listened to men give their quiet testimony to a new faith and changed life. And we heard others speak in emotion-tensed voices of their determination, with God's help, to start a new life. There were lads just out of school, and young lawyers, miners, farmers, teachers, builders, salesmen.

This movement is already producing new candidates for the ministry, including mature men giving up their life work to go back to school. Perhaps more important still it is producing leaders in the local church who have a faith to live by and a testimony to give; and most important of all, men who go to their daily work and community life producing fruits of the spirit and giving a quiet and reasonable statement of the faith within them.

This lay revival is no accident. We believe the Spirit of God is in it. We know too, it is being well directed by the new Board of Men.

And it is being paralleled by another movement, so obvious in the new communities. The young married crowd are taking hold, building churches, and staffing them. Many of them grew up during depression, married during the war, and settled down to their first mortgaged house in recent years.

Some of them were pretty careless about the church, until they found themselves with little children in a churchless community. Then they recognized their need and went to work.

Without any doubt it's the finest thing happening in the Canadian church today. And, despite all the other splendid special efforts, the great work of evangelism and Christian service takes place in the local congregation. That's the genius of the United Church.

This is no accident, either. It is the result of these young married couples being reared in Christian homes and trained in Church schools. In the depression the church was the only place many of them could afford to go. And the church opened its doors and provided them with wholesome training and recreation all week long.

Then the war came and many were married. They moved about in military service or wartime industry. When they found themselves far from home and lonely they turned to the church and found a welcome. In those years the Couples' Club movement was born. Often such clubs provided little more than good fellowship in wholesome surroundings.

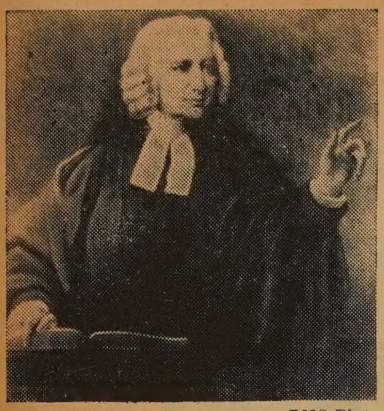
Ministers worked hard. Christian families opened their homes. The Chaplains in the services toiled faithfully.

When the war ended, the Couples' Clubs, so few in 1940, had spread to nearly all congregations. Husbands and wives settling down among strangers again, found good friends within the Christian fellowship.

When eventually they bought their new houses they had a new sense of the church being needed. That is one of the reasons why the churches are being built and crowded in 1957.

The post-war moral let-down did not come. The family breakdown was a fear, not a fact. Crime didn't flourish. The Church did. Husbands and wives didn't separate; they built homes, reared children and put extensions on their churches.

These are blessings which followed hard work and faithful prayer in past years. We are looking forward with expectancy to the blessings which we know will follow the faithful work now being done among the laymen. ●



RNS Photo

*Charles Wesley*

# He Stole the Devil's Tunes

*By MARJORIE MACDONALD*

DRUNKEN sailors crashed a quay-side prayer meeting, loudly singing a popular but not very proper song.

"I like that melody," said the minister when the men stopped for breath, "but why should the Devil have all the good tunes?"

"If I write new words," he added, "will you come tomorrow night and help us sing?"

The following evening the Rev. Charles Wesley, co-founder of Methodism, taught a hymn of perfect love to the tune "Nancy Dawson." The sailors came to scoff and stayed to sing with two hundred other people.

There's nothing new about the use of popular song tunes in evangelistic meetings. Charles Wesley did it all the time. And it was just as popular in the eighteenth century as it is in the twentieth.

But the hymns of Charles Wesley are better known now than then. At that time their appeal was only to the people called Methodists. Now in every country in the world these hymns are sung wherever Protestants gather to worship. British, American and Canadian hymn books, with one or two exceptions, use more of the hymns of Charles Wesley than of any other author.

### Saved via Second Storey

He was born 250 years ago on December 18th in Epworth Rectory, England, the eighteenth child of Samuel and Susannah Wesley. The baby was saved by a maid when their home was burned and brother John had such a spectacular rescue from a second storey window.

There in that "nest of singing birds" Charles probably learned to sing before his fifth birthday, the day his mother taught him his letters. The Rev. Samuel Wesley, his father, was always writing verses, and these he no doubt set to familiar folk melodies for the children to sing.

Music was a passion with Charles and when "Sammy," his oldest brother, brought him up to Westminster School in London when he was eight, the singing in the Cathedral was what he liked best. When he first heard those lovely voices in the choir he thought he was in heaven. Charles was well grounded in music when he left for Christ Church, Oxford, where his grandfather, father and two brothers had preceded him.

He wrote his first poem there when his brother John went to Wroote:

"Nor yet from my dim eyes thy form
retires"

This gift for rhyming made him popular with the undergraduates. Later, however, his concern about the religious life made him turn to a group of like-minded young men. From his early companions the group received the nickname "The Holy Club" and were sometimes dubbed "Methodists," a term of ridicule. This group worked among the poor in the Oxford prisons Charles' first introduction to Social Service work.

When he was graduated with an M.A and ordained a clergyman in the Church o England, Charles was persuaded by John newly-appointed Chaplain to the British Colony of Georgia, to accompany him a Secretary to the Governor, General John Oglethorpe. It was not a happy experience The only bright page in the American story was the printing by his brother of "A Collection of Psalms and Hymns," the first hymn book to be published on this continent.

### Sudden Conversion

It contained John's translations from the German of a number of hymns sung on board ship by a group of Moravians. These people made a profound impression on the brothers. So much so that when Charles returned to England within the year, ill disillusioned, discouraged and unable to write, he went to lodge in London with the Moravian, John Bray, a brazier. It was here that John, on his return, brought Peter Böhler with two or three friends lately arrived from the continent. For hours the religious discussions went on much of it stemming from the writings of Martin Luther.

On Whitsunday, May 21, 1738, it happened. "I saw," wrote Charles, "that by faith I stood." As the custom was, for guidance Charles opened the Bible at random and put his finger on a verse. The words he read were, "He hath put a new song in my mouth."

All at once Charles discovered he could write again, and he composed the famous Conversion Hymn. A few days later John having found his faith, hurried with his friends to Charles' sick room and they all sang "with great joy":

"Where shall my wondering soul begin,
How shall I all to heaven aspire,
A slave redeemed from death and sin.
A brand plucked from eternal fire,
How shall I equal triumphs raise,
And sing my great Deliverer's praise!"

### It Was D.D.D. Day

Into a Britain, which for so many at that time was a land of the three D's—despair drunkenness, death—Methodism was born with a song and a prayer. The hymns Charles wrote had a new accent. In his new-found faith he learned a new language He translated the Lord's song into a new tongue. He preached and it was "all thunder and lightning." He wrote hymns that held a note of passion. He put his childlike faith in God into every word he wrote. He never got over his wonderment that it was for "me" Christ died.

"He called on everyone to believe and to behold the Lamb of God." This was the Message he preached. His purpose was that

ıe people should sing their way not only ıto a new experience but into knowledge. "I crept on singing or making hymns ll I got unawares to Canterbury," he rote in his *Journal*. He travelled the oads on horseback and wrote on little craps of paper as he jogged along. He rote hymns for the fishermen he talked ith on the seashore; he wrote for the ıen in the quarries; he wrote for the men t the pit-heads. In Wales he used the unes the people knew and loved. He wrote or children, for youth and older people; or the illiterate, uncouth; the educated nd refined. He wrote for the felons and risoners at Newgate and these were among ıis most famous hymns. The personal ouch went into everything he did. His ermons and hymns—he wrote over 6,500 —gave the invitation:

"Ye poor and maimed and halt and blind
In Christ a hearty welcome find."

Like John, Charles had a deep interest n people and he gave hope to thousands who for the first time discovered a reason in life and learned of a God who in Christ was concerned for the very least.

**Pelted with Rotten Eggs**

Charles rode a wide circuit. He roved the roads of Britain, Ireland, Wales for nearly twenty years, from 1738 until 1756, and he met with a varied reception. The Church of England roused herself to crush this dissenting sect aspiring to the freedom she had won for herself. Charles was stoned and struck and pelted with rotten eggs and dirt. He preached in churches when possible and often these were destroyed by angry mobs. He was charged in the courts with "speaking treasonable words or exhortations, as praying for the banished or the Pretender." But persecution only spurred him on to even greater efforts. He continued to preach and to sing anywhere he could find, in homes and rooms and at last in the fields. The people came; they believed. His congregations grew in size. At Moorfields it was 10,000; at Kennington double that number.

And because these poor people were happy in their acceptance of His Message, Charles gave them the opportunity to let loose their emotions in song. The Hymns of Methodism were heard triumphantly above all the noise and discord, and they penetrated to the farthest, darkest corners of the Kingdom. In one year the effect of this preaching was so great that in West Cornwall, a gathering place of the most hardened criminals, there was not one felon in the Assizes, something unheard of before. Thousands and thousands came and believed. Methodism swept the country. The movement for social justice got under way.

Charles' hymns covered everything under the sun. He wrote of public and private events; he wrote on controversial questions, the Tyburn executions. He wrote on the Bible, his deep knowledge of which greatly strengthened his hymns, as it educated the people. It has been said that the Bible, if lost, could be recreated from the poetry of Charles Wesley.

Of course the quality varies in the thousands written, but on the whole the hymns are good, and many of the very highest order. The language Charles used was the most modern to be found in 18th century verse. He wasn't conscious that his hymns were the prelude to a lyrical revival in poetry. But that is what happened.

**A Classical Scholar**

Henry Bett says that the poetry of the times was stilted and sterile; its prose chill and conventional. Charles' writing was simple and sincere; it was warm and personal. He was a classical scholar and therefore, in his hymns there are allusions to Virgil, Shakespeare and Milton, and the influence is there of George Herbert, Dryden, Pope. The critics say the freedom of the poems owes a great deal to Matthew Prior, English poet and diplomat.

Fear of all lovely things was one of the dark legacies of the Puritans, but beauty keeps creeping into Charles' hymns. In a rare moment of being at one with his surroundings he wrote:

"Ye mountains and vales,
In praises abound.
Ye hills and ye dales,
Continue the sound;
Break forth into singing
Ye trees of the woods;
For Jesus is bringing
Lost sinners to God."

John early realized the importance of publishing Charles' hymns and he took on the task of editing which he did with great skill. His best work was in the 1780 "Collection of Hymns for the People Called Methodists." He picked the best hymns and ruthlessly scrapped faulty lines. "I want no 'namby-pamby' verses," he said.

Charles wrote hymns in every metre. The tunes he picked up wherever he could find them. He used German ones; folk songs like "Nancy Dawson." Some were original compositions. His sons, Charles and Samuel, wrote for him. So did Handel, who contributed four tunes.

It was for this Edition that John wrote his famous Preface:

"May I be permitted to add a few words with regard to the poetry. Then I will speak to those who are judges thereof, with all freedom and unreserve. To these I may say, without offense: 1. In these hymns there is no doggerel, no botches, nothing put in to patch up the rhyme, no feeble expletives. Here is nothing turgid, or bombast on the one hand, nor low and creeping on the other. . . Here are (allow me to say) both purity, the strength and the elegance of the ENGLISH language and at the same time the utmost simplicity and plainness, suited to every capacity. Lastly I desire men of taste to judge (these

(*Continued on page 26*)

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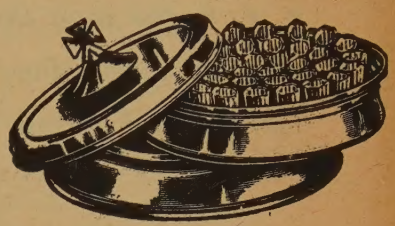

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# Canada Welcomes Soapbox Soper

*• • • the man the BBC banned from broadcasting in wartime, beat the Methodists on dancing, and led a Suez protest march through the streets of London*

By E. L. HOMEWOOD

ONE thing the Canadian visitor didn't expect to find at West London Mission was a George Formby-type balladeer. But there at the piano, pounding the ivories and singing lustily, was a real music hall comic. It was the Rev. Donald O. Soper, Ph.D., the Mission's superintendent, entertaining young people at their Saturday Night party in Fellowship House. He started the dances there long before the Methodists approved such activities in churches.

And although he's a big hit at such affairs, it isn't through his talent in the entertainment field that Dr. Soper has become famous. He is known around the world for his controversial preaching, and for his little paperback books about people and religion.

Last November, when British and French troops were fighting Nasser's men in Egypt, Dr. Soper hurried from Kingsway Hall after a Sunday evening service to lead his congregation and hundreds of students in a protest march through London's West End. In his sermon that evening, he said "I have for many years proclaimed my complete conviction that all fighting is contrary to the spirit and teaching of my Lord. For the first time in my life, I am ashamed of the country in which I was born, and which I love."

The English have come to expect such things of Dr. Soper. They have seen him tangle with hecklers from his soapbox in Hyde Park and Tower Hill. They have heard him on the radio and seen his image on television. To them, his name is as familiar as Anthony Eden's, but many don't know what church he represents. Methodists consider him something of a rebel, but they are proud he is one of them. And this year, as the church celebrates the 250th anniversary of the birth of Charles Wesley, one of Methodism's founders, some will even say that Donald Soper is modern Methodism at its best.

### Banned from Broadcasting

This is the man whom the B.B.C. banned from the air early in the Second World War because of his pacifist views. Six months after the war ended the B.B.C. asked him to take over a series of Thursday evening broadcasts. And when they decided to put religious programmes on television, he was the first minister asked to appear.

This is the man who moved into the union hall in Oshawa, Ont., early this month and started a week-long preaching mission to auto workers and their families. He's been in London's Metropolitan United Church for the past week, preaching on the Kingdom of God and its relationship to family life, international affairs, labour and peace.

The things Canadians are hearing in Dr. Soper's sermons are as controversial and unconventional as the preacher. He is a high Churchman, with a distinctly modern approach to the Gospels. Unlike most evangelists, he doesn't preach about salvation of individual souls.

"I never had much use for this form of evangelical preaching," he told a group of young people during a discussion last April. "I think it is intensely selfish and materialistic, and in the end it doesn't deliver the goods. It is an attempt to preserve a selfish future at the expense of a constructive present. We have been talking a lot the last few years about the success of these evangelical enterprises of Billy Graham. They have all failed.

"Whether Billy Graham comes, or whether any other evangelist comes, quite a lot of people get converted every year. Some people get converted every year, rather as some people have a summer holiday. I don't think it does them much harm. In the normal processes of ordinary church life, about the same number of people are converted as were converted in these great jamborees. . . Unless our realism is directed not only to the salvation of persons, but also to the corporate salvation of the world —the Kingdom of God—it must end both in heresy and in failure."

Despite his outspoken criticism of the Billy Graham type of campaign, Dr. Soper has travelled widely as an evangelist. He has conducted Missions in India, New Zealand, Ceylon and other parts of the Commonwealth. He's visited Moscow and Warsaw, and was in Japan this summer under the auspices of the Japanese Council of Churches.

### Pork pie and bow tie

He made his first visit to Canada ten years ago as summer pulpit supply at Metropolitan Church, Toronto. When he came back in 1949 to conduct United Church Missions in major cities across the country, he was met at Vancouver airport by a reporter seeking an interview with a church dignitary. When he met Dr. Soper, dressed in a pork pie hat, bow tie and sports coat, and wearing massive horn-rimmed glasses, he asked: "Are you trying to look like a layman?" Dr. Soper quipped: "No, just normal."

It was this informal attitude that made his campaign meetings so successful, especially when he invited his listeners for questions.

Noon-hour question and answer meetings in downtown Toronto's Tivoli Theatre are expected to be the big thing in Dr. Soper's Queen City campaign. People who know him say that's the kind of work he does best.

He's been doing it for 30 years. He was young graduate when he first mounted a all on Tower Hill, overlooking the Tower f London and the River Thames. To get crowd he persuaded a couple of men to lap hands along with him. He has had a ard core of regular attendants every Wednesday noon since. The regular questioners re always there, along with a thousand or nore casual listeners attracted by Dr. Soper's booming voice—a voice that has been known to compete, with some success, vith the field guns in the Tower grounds iring their 21-gun salutes on Royal birthdays.

### Heckled in Hyde Park

His Sunday afternoon crowds in Hyde Park aren't always as large as those at Tower Hill, but they are just as persistent n their questioning. "Come on, take that record off and play a new one," he boomed at one regular listener who had been firing the same question at him for weeks without getting the answer he wanted to hear.

It seems to be almost a tradition that Dr. Soper says things his listeners don't want to hear. Five hundred ministers and laymen looked up in stunned silence when he told the 1950 Methodist Conference that he "would rather see the world overrun by Communists than plunged into a third world war." He was supporting a resolution which called for the banning of the hydrogen bomb.

A few weeks later, *The Daily Mail* published a letter from a woman reader who was horrified when she learned that Dr. Soper was to lead prayers on the B.B.C.'s children's hour. "In view of this gentleman's recently expressed conviction that communism in Britain is preferable to another war, surely the B.B.C., as a publicly subsidized body, should immediately terminate any contracts which he may have with them," she wrote.

Two years later, the Methodist Conference he startled with his "prefer communism" announcement, elected him its president. "My election does not necessarily mean identification of the Methodist Church with my views," he said after accepting the office.

### Hits the Headlines

And his views made headlines all over Britain during his term of office. "Dr. Soper will take on all comers," *The Lancashire Evening Post* proclaimed. *The Daily Sketch* captioned its conference story, "Gay Dr. Soper stirs up a fresh breeze." A few months later he hit *The Daily Herald* headlines with "Dr. Soper: Death Penalty is wrong and barbaric." Then *The Daily Telegraph* ran a story under the headline "Dr. Soper Opposes Queen's Racing." On March 28, 1954, *The Yorkshire Evening Post* captioned a lead story "Outlaw H-bomb—Dr. Soper."

Late last year, when Sir Anthony Eden's Government brought in its "Premium Bonds budget," Dr. Soper lashed out with "I believe it is indefensible for any government to take up gambling into its system. I regard it as evidence of the bankruptcy of the Government policy."

He attacked the Labour Party opposition this summer for not leading the fight for discontinuance of Britain's H-bomb tests. "The whole question casts a dreadful and shameful shadow that has come upon us all," he wrote in *Kingsway*, published by West London Mission.

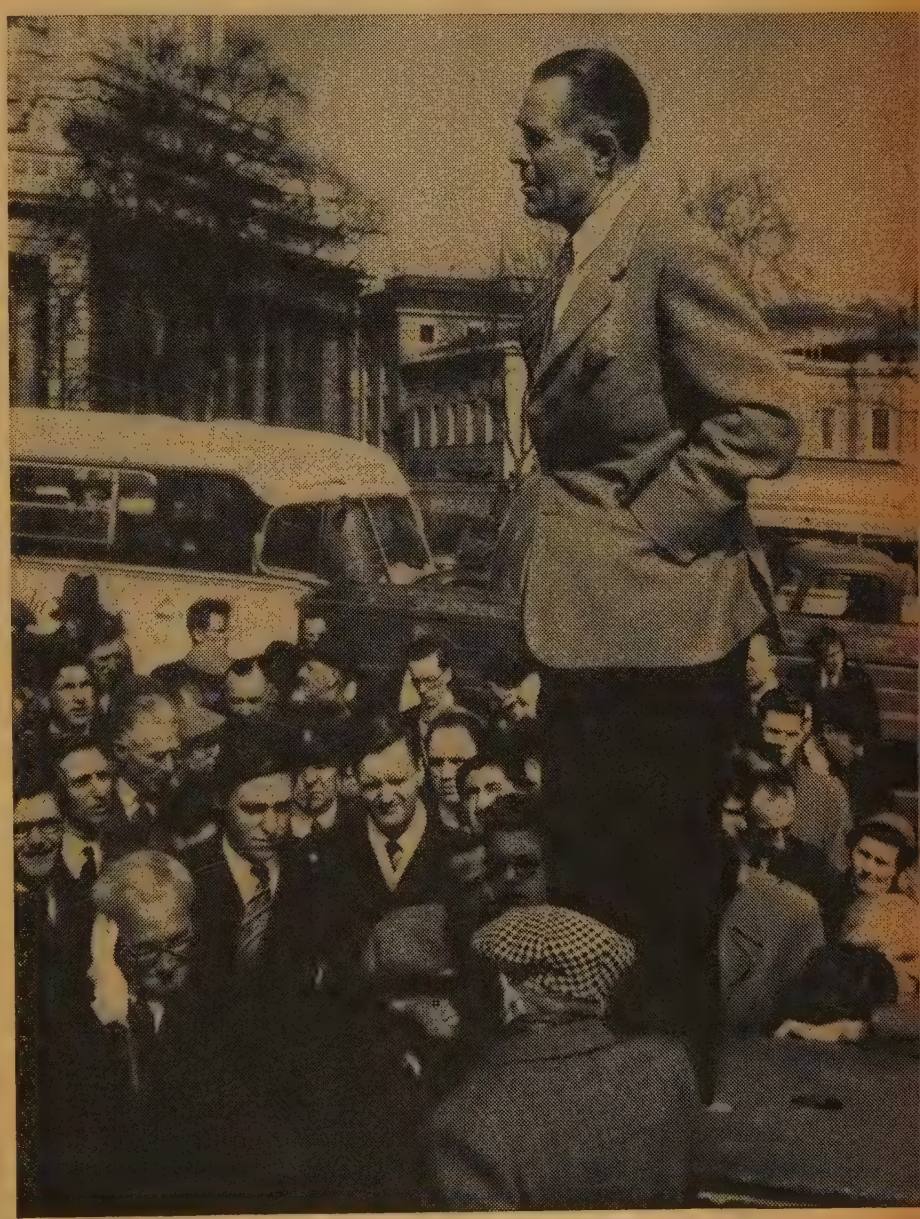
It was his concern for the "innocent victims - to - be in the South Seas" that stirred him to oppose such tests. And that in itself seems to stem from his socialist leanings and his belief in the worth of individuals.

He makes the most of his opportunities to put his Christian socialist principles into practice at West London Mission. It's the largest single social welfare agency of the Methodist Church in Great Britain, and Dr. Soper takes a keen interest in every activity.

Last Christmas he donned a Santa suit to play the part of Father Christmas for the Kingsway Crêche. Fifty to sixty babies and toddlers are cared for there, on the roof of Kingsway Hall, while their mothers go out to work. It also serves as a training school for children's nurses.

He makes regular visits to Hungerford House to meet people like the old man who sells umbrellas in the Haymarket and the little woman who sings on the street corners. The Hungerford provides accommodation for about 79 old people who are unacceptable in Government hostels because of mental peculiaries or personal habits. It's a far-cry from the first Hungerford Club of the Second World War.

Turned out of air raid shelters because of their dirty condition, London's down-and-outs took refuge in an arch under Charing Cross Station. They squabbled, ate and slept in a dark hole filled with



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smoke from a dozen fires, until the City Council built them a special shelter and turned it over to the Anglican Pacifist Fellowship Unit. West London Mission took it over after the war, moving the inhabitants to a renovated house.

Most of the Mission's enterprises have been started because of a definite need. While attending Conference Dr. Soper discovered that a number of Methodist young people were going to London to work. Their parents were concerned about where and with whom they would live. When he got back to the city, Dr. Soper bought an old building, got a couple from Kingsway Hall to act as manager and foster parents, and the Emerson Bainbridge House was opened.

Not long after that it was discovered there was a similar need for young people attending university. Establishment of Fellowship House was the answer.

During the last year, the Mission established low rental flats for senior citizens and a seashore holiday house for low-income women.

Eleven projects were listed in a recent West London Mission advertisement in *The British Weekly*. They included the Kingsway Crêche, Alfred Hartley and Sydenham Houses for old people, Kingsway House for young mothers and babies, Katherine Price-Hughes Hostel for young girls in need of care, the Hungerford for the unwanted, Fellowship and Emerson Bainbridge Houses for students, Kingsway Youth Club and the W. L. M. Clothing Store.

They are practically all concentrated within a six-mile radius of Kingsway Hall, headquarters of the 70-year-old Mission. It takes a staff of almost 300 to run them, including deaconesses, full-time help and volunteer. Dr. Soper meets with them every morning in conference. He arrives right after breakfast, and is there until seven or eight o'clock in the evening. A deaconess prepares his vegetarian lunch and places a book beside his plate at noon every day. He is seldom able to have meals with his wife and two of his four daughters still at home, and rarely gets the free day he plans every week.

But even Dr. Soper doesn't know just how effective all this programme of hustle and bustle really is. He told an audience recently that a very small proportion of the prostitutes and needy girls cared for at the Katherine Price-Hughes Hostel become converted and join a church. Less than 10 per cent. seek a complete moral recovery. But it isn't wasted time and effort, he said, for even if only one out of hundreds was set on her feet and turned to the light it would be worthwhile.

After 21 years at West London Mission, Dr. Soper still maintains the attitude that "you can't solve the whole problem, but the people you do serve are important, so let's get on with the job." ●

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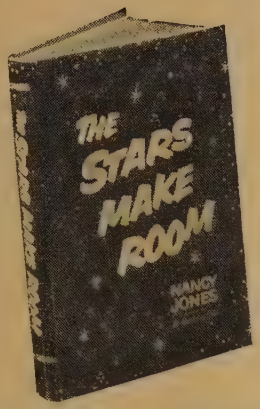


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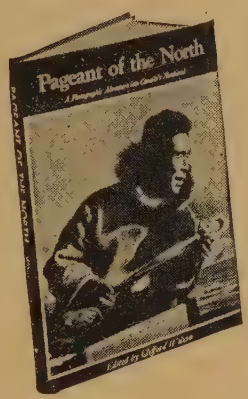


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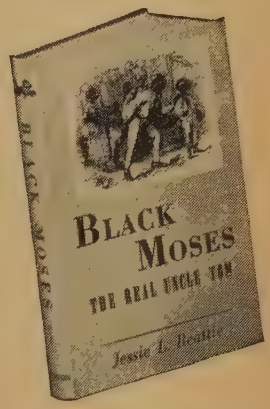


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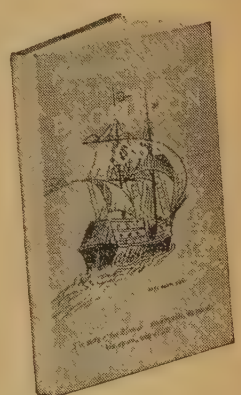

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# *If You Like TV*

# You Don't Have To B

FOR one who is addicted to the joys of reading and is fully aware of the fascination TV holds, it would be easy for my prejudices to trap me into generalizing broadly that TV is rapidly accomplishing the cultural enfeeblement of the human race.

A lot of earnest, well-meaning and thoughtful people today are raising themselves a fine crop of fever blisters over the damage they think the mass communicators are doing to our culture. I know serious-minded men and women who almost develop a nervous twitching when they contemplate the time devoted to TV's trivia which might better be spent with good books.

True, it is doubtful if the hours spent staring at the TV screen are better spent than in many former occupations which have been superseded.

But I believe we grow needlessly apprehensive and morbid with such thoughts.

We must face the reality that TV has, more than any other influence, changed the habits and routine of most of our daily lives.

In a popular magazine recently a typical cartoon showed a small boy in pyjamas sitting beside his father in front of a T screen across which cowboys galloped with guns blazing.

"What did people do before there was TV, Dad?" the b is asking.

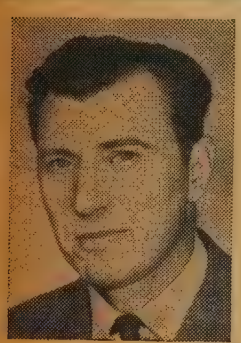
It's a good question. For one thing, small boys went to b earlier but probably, after being tucked in, they turned the ligh on again surreptitiously to read comic books or wild west storie Certainly, before TV a good many families spent winter evenin with books.

It can be argued, therefore, without much contradiction, th TV is claiming time which viewers might otherwise employ mo usefully or educationally. But would they?

I believe that most of those who have become undiscrimi ating viewers of TV and have permitted their children overindulge, are mentally unresourceful people who would nev read books anyway.

And I believe that mentally alert people will look at "I Lo Lucy" and read books, too. By and large, intelligent people u TV sensibly. It is not allowed to become a substitute for readin I think its dreadful consequences are grossly exaggerated.

Mind you, it is my personal opinion that most of what T



By RON POULTON

*Radio and Television Critic of the "Toronto Telegram"*

# *If You Like Books*

# You Don'

JOHN MASON BROWN, who has become something of a TV star for that neglected segment of the populace known as "the limited audience," recently fixed his sights on a new kind of snob.

His target was the pseudo intellectual who, with uninvited eagerness, is always ready to heap abuse on television.

"They are horse and buggy," he said. "They are atrophied. They are self-exiled. They suffer from the most painful illiteracy, which is that of the literate."

People who search television for the rare moments when it becomes educational—even while recognizing that it is kept, for the most part, deliberately saccarine—will know that Mr. Brown is a member of a Sunday panel programme called The Last Word.

Those who condemn the medium as a commercial-ridden opiate—even while taking a perverse pride in refusing to watch it—may be surprised to find that Mr. Brown is involved with it at all. They may even feel that he is a renegade to their class.

If so, they deserve to be charged with the (intellectual) crime of lacking curiosity. The fact that the medium, itself, has done relatively little to woo their selective minds does not justify their acquittal.

Mr. Brown is an entertaining TV performer as well as bein the author of 18 books. Yet it is doubtful that even he woul attempt to defend television in a debate encompassing TV versu Books. Books and TV are separate visitors to the intellect; an should remain so.

For those who watch it as an enforced diet—be they critic sponsors' agents or shut-ins—television is often a long sentenc ending in a proposition.

In its brawling and brief time before the public eye it ha also become a scapegoat for the bibliophile, who resents its intrusion, and the compulsive watcher.

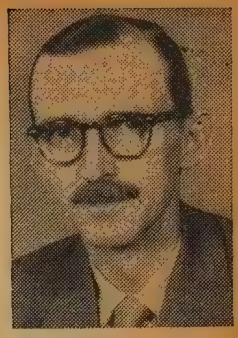
Some of this is television's fault. And its critics will no be stilled unless it stops trying to please most of the people al the time. Fortunately, there are more signs this season than i any other that it will attempt to recognize the minority. If i wins this recognition TV will at least be on firmer ground i pointing out that literature, too, is often guilty of pandering t the mass; that authorship has its Mickey Spillanes in abundanc if TV is overstocked with clowns.

This is a meagre defense, to be sure, since the ills of on

# literate

By L. M. McKECHNIE

*Book Editor of*
*the "Toronto Telegram"*



s is mediocre and, to some extent, may be corrupting lar standards of taste. But we are not discussing the quality V here. We are concerned solely with its effect on reading. n the balance I believe that TV does more to whet an tite for books than it does to discourage reading. TV ides its starers with a good deal that is constructive, that ulates conversation and develops new interests. And any lectual exercise is bound to lead to books.

Statistics seem to justify my optimism. On its last annual ck-day" the Toronto Public Library system found that 720 of its books were in the hands of readers—the highest e in the library's 73-year history.

Then, there are more books (in total copies) being printed ever before in the world's history. Publishers' lists contain e titles than ever before. (There will have been in the hbourhood of 20,000 new titles issued in Canada this year.) ksellers with whom I am in frequent conversation report dily increasing business. And there is evidence of a solid lership for the weekly page about books which I edit in *Telegram*.

These are all encouraging signs but there is a gloomier aspect from which the picture can be viewed—the proportion of our total population who read books. The melancholy truth is that only about one of every three persons in Canada reads books with any regularity. This figure is higher than in the United States where a recent Gallup poll estimated that only about 17 per cent. of the population read books. But the Canadian figure is substantially lower than that of the United Kingdom.

This condition can't be laid at the door of TV. Long before television, progress in education and the steady removal of illiteracy was not paralleled by a proportionate increase in real literacy — the process of regular reading to get an intelligent meaning.

More and more men and women, even with university degrees, have become satisfied with a sort of basic literacy which they employ to do little more than skim over the newspapers, leaf through a magazine or race through the latest best-seller because "everyone, just everyone, is talking about it."

This condition is not new. Henry Thoreau assessed it in the chapter of *Walden* which he devoted to "reading":

"Most men," Thoreau wrote, "have learned to read to serve

(*continued on page* 18)

# lave To Be A TV Snob

ustry can never find a curative serum in the ills of another ut some rebuttal instead of total retreat.

Television will only gain the attention of the selective ority when it is willing to devote more time to programmes ich educate, in the solid sense, at the same time as they ertain.

It may never—and certainly should never—supplant book ding since there is a rapport between author and reader which eds no third influence to point the meaning between the lines. t television could, and should, complement literature as a ans of instructional entertainment.

When TV does this—when even the passive mind it now ks to satiate rebels at its redundancy—then television will ve stilled the critics who now condemn its brain-washing hniques.

Sometimes it seems that it has almost as many of these as has fans. The latest is Dr. Samuel Hayakawa, Canadian-born ofessor at San Francisco State College, who is now writing a ok on the psychology of communication.

Dr. Hayakawa charged in a recent speech that "the lack of creative content in much of our television fare is creating implications just as disturbing as brain-washing."

John Mason Brown was more hopeful when he said: "Television is a superb means of communication. . . We had better adjust ourselves to it, remembering that the turning of the dial is only one more exercise of that selective taste we employ in our reading."

"Selective taste" are the key words since it is a taste the intellectual snob has never tried to develop and the one which other laymen critics of the medium refuse to exercise.

Unfortunately, for most viewers now TV is a soporific, requiring no effort, sparking no participation, urging no thought. And as long as they watch it without searching their dial they will go dull and drunk on entertainment to their beds. There are several programmes coming on the air this year which, if they search for them, will wake them up.

They include: An NBC series called Wisdom; another to be seen on the CBC-TV network, called The Twentieth Century; the cleverly produced Omnibus; another honest attempt known as Face The Nation; Look Here, an inept title for a series of

(*continued on page* 18)

Rev. J. A. Davidson

Rev. V. Fiddes

Mrs. E. McKim

Rev. E. G. Smith

# • Sneaky Publishers • The Link Is Found

## Ad Lib

By J. A. DAVIDSON

ONE of the more deplorable developments in book-publishing in recent years is the sneaky practice of taking footnotes from the bottoms of their proper pages and bundling them together in relative inaccessibility at the back of the book or at the ends of chapters.

The reader who likes to take his footnotes as he goes along needs a third hand when reading a book set up on this arrangement. Fussing with special bookmarks, back flaps of dust-covers, pencils, rulers, pipe cleaners, knitting needles, etc., is destructive of the concentration generally required for the reading of footnoted books. As a footnote-fancier of some years' standing I find this new scheme utterly reprehensible.

I am told that the mechanics (i.e., the economics) of book-printing has something to do with this new development. But the usual explanation and defence is that it is done for the comfort of those sensitive people who like to read straight through a book without having their attention derailed by extraneous stuff at the bottom of the page. And we must admit that footnoting has sometimes been done rather extravagantly and that some books which have been given elaborate footnoting really required little or none. But some kinds of books do require footnotes—and it seems a timid compromise, if not an act of downright cowardice, to tuck them away at the back of the book.

After all, most of us who read the kinds of books in which footnotes are required are also conscientious readers of footnotes. This may mark us as insensitive, pedantic clods—but we do have our rights. We feel that to read a footnoted book without reading the footnotes as we go along is like eating an egg without salt: and we think it rather silly to eat an egg straight and take a spoonful of salt afterwards.

Much of my reading is in theological literature, a type long noted for the luxuriance of its footnoting. Sometimes the theologians have allowed their footnoting to get out of hand, but, on the whole, it has been helpful and necessary. Recently some of the leading publishers in the theological field have taken to putting all notes at the back of the book. I have a private blacklist of these footnote-abusers, and I no longer buy on mere speculation any books coming from their presses. It now takes a mighty important writer to make me wrestle with one of the back-noted monstrosities.

If footnotes are necessary, let the publisher be a man about it and put them where they obviously belong — at the bottom of the proper pages. The publishers who mess about with this back-of-the-book and end-of-the-chapter nonsense should reconsider. Let them remember that footnotes and the occasional *ibid.* and *vide supra* in the proper place give the reader the comforting assurance that he is reading a rather superior type of book: it might prove good for trade to let the serious reader indulge his innocent little snobberies.

The rule should be: either no footnotes at all or footnotes in their proper place where they are immediately accessible. Let's have no namby-pamby compromise.

My fellow footnote-fanciers will be delighted to know that recently I came across an exceedingly rare gem—*a footnote that itself has two footnotes.* And the whole delightful thing is placed properly at the foot of a page. It is on page 533 of the 1939 edition of E. L. Woodward's *The Age of Reform,* which was published by the notably fastidious Oxford University Press.

## The Missing Link

By VICTOR FIDDES

OUR morning paper carried the newsworthy item the other day of the discovery, somewhere in Africa I think, of the bones of a creature whose cranium was too big for a gibbon, but not quite big enough for a man. This discovery is reported to have satisfied some of the anthropoligists who have been looking for the missing link in evolution.

Now that the missing link has been found, if it has been found, let us hope that the information can be filed away for the benefit of the biologists. I, for o would like to hear the last of evolution

My sympathies are with the late w of the late Samuel Wilberforce, Bishop Oxford, who, on hearing from her learn and urbane husband the conclusions whi Darwin had reached in his *Origin Species* and *Descent of Man* exclaime "Descended from the apes, my dear! I us hope that it is not so." And then, aft a pause, "But if it is, let us hope that does not become generally known!"

Unfortunately it did become genera known. Every school boy learned whe man came from, and he made his knowled a point of departure for his study neglect of religion. To this day any minis who expects to hold the respect of enlightened teen-ager must be able to ta knowingly about Darwin, Lamarck, Bergs *et alia.*

The bishop's wife was right. It was mistake to let the general public in on th news. The public soon began to draw co clusions about man's origin and nature th were unsupported by facts. What happen perhaps half a million years ago in t development of a type of animal speci has nothing whatever to do with the sit ation in which man finds himself today a creature whose distinctive quality is h moral consciousness and his spiritu sensitivity. To apply the noun "man" forms of life that have only a carcase common is to abuse language.

This is understood today by most of t scientists and by all of the theologians, b it is not understood by the man on th street. He is still back there in the debati room of the Oxford Museum where, the year 1860, religion and science parte company. He still wonders how an enligh ened man can believe both the Bible an the texts of the biologists.

What he has to be told is that for th understanding of man as man he still mu turn to that explanation which deals wi man as man, that is to say, with man as creature possessed of those qualities whic distinguish him from the animal world. N person should be allowed to walk out school or college today thinking he know anything about man until he has an unde standing of the origin of man as adequa

# • Shirley Comes Home • Pure Mathematics

s that which is found in the original text. f he thinks he has one better let us hear : "The Lord God formed man of the dust f the ground, and breathed into his nostrils ie breath of life; and man became a living ul." With this may be combined the auline statement in 1 Corinthians: "that as not first which is spiritual, but that hich is natural; and afterward that which spiritual. The first man is of the earth, rthy: the second man is the Lord from eaven."

## A Marvellous Thing

y ELEANOR McKIM

MY cousin, Shirley, graduated from school this year. It was a big day her life when she stood there in her hite dress and received her diploma. At ie final school dance she wore a corsage f roses on her gown and a few shy little ars in her eyes.

Within weeks of leaving school Shirley ent to work in the business office of a ilway company doing typing and routine fice work. She likes her job and pleases er employer. With her first pay cheque ie bought some pretty new clothes, opened bank account and started paying for her oard. Like thousands of this year's raduates Shirley is taking her place as a ontributing member of her community.

Quite an ordinary story of development. happens all the time. *Except that Shirley as never heard a spoken word in her ntire life.*

Her alma mater is the Ontario School or the Deaf at Belleville. I have never een there nor have I met any of the staff. Vithout ever having seen them I know ey are kind and devoted people.

I remember when Shirley was born. My nt and uncle were delighted with this ealthy, pretty, only daughter. I remember, o, the unspoken fear in everybody's mind the months slipped by and the sweet, onde baby didn't seem to make any effort talk. Then came the agonizing round of inics and specialists. Hope and fear, ustration and rising medical bills. Finally ie heartsick acceptance of the fact that some unidentifiable quirk of nature Shirley would perhaps never hear, consequently never speak.

She was a bright little girl—sweet and lovable—but we all wondered silently what the future held for her. Then when she was seven her mother took her to Belleville and left her there. I used to see her sometimes when she was home for holidays and she used to write to me occasionally in her copy-book hand and precise, academic English. I could tell she was happy in that separate world of school.

And now Shirley has come home to stay. She has been given accomplishments which many hearing girls of her age lack. She can type, use ordinary business machines, sew, and do hairdressing. These things make her a useful, self-supporting, contributing citizen. Moreover, she has been given the dignity of knowing that she is a valuable person.

My aunt said to me this summer, "It is a marvellous thing they have done for Shirley, and I really mean a thing to marvel at," and there was wonder and gratitude and pride in her voice.

Marvellous it is. Expensive, too, I suppose. But what better way could we use the wealth which the Father has poured out upon this happy country.

## A Million to One

By E. GILMOUR SMITH

WHAT reasonable grounds are there to believe that a divine intelligence created and planned this universe? I want to try to answer this question both for the atheist (if any such are on the Every-Family Plan) and for the believer. Either God created the universe or it came simply by chance. May I prove it by the long odds of a million to one.

Neither my wife nor myself has ever had an overcoat stolen or taken by mistake while attending a public function. But recently BOTH of us found our coats gone on the same evening from separate cloakrooms. Turn that loose on an I.B.M. computer, and find out the mathematical odds of it happening again on the same night. Some of you have taken mathematics and grappled with permutations and combinations. You know that if thousands of letters of the alphabet were tossed into the air so that they came down lined up in a trough, it would take trillions of throws before they came down in the order to make the Lord's Prayer. Or, if you take a long tube like an inverted thermometer which holds 1,000 white shot in the upper half and 1,000 black shot in the lower half, and turn the tube over so that all the shot tumble into the bulb and mix at random. Then send the shot into the tube again. The odds of the shot falling in with all white on top and all black below are one to 489 followed by 600 zeros.

Several years ago I was greatly impressed by two writers who applied this same approach to the creation of the universe. They asserted that the possibility of it coming into existence by blind chance was less than billions to one. They presented their case like this:

1—Temperatures on a planet could vary from thousands of degrees of heat to constant frigidity. But life as we know it can exist only within the narrow limits of about 200 degrees.

2—The earth is some 93 million miles from the sun. If it was much closer the increased heat would vaporize all waters on the land and in the oceans: if we were farther away frigid temperatures would prevail.

3—Our planet rotates every 24 hours. If this rate were much slower, one side of the earth would be blistered while the other side would freeze.

4—All liquids expand with heat and contract with cold. But water is uniquely different. As surface water cools it contracts and sinks. But when it reaches four degrees above freezing it begins to expand, and as ice forms, it floats. Otherwise rivers and lakes and northern seas would be frozen to the bottom.

5—The atmosphere of the earth consists of oxygen and nitrogen in the proportion of 1 to 4. Because animal life absorbs oxygen and gives out carbon dioxide while plant life does the reverse, the proper balance is maintained for aeons. What is happening to the earth's atmosphere by the

(*Continued on page* 26)

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## ILLITERATE

(*Continued from page* 15)

paltry convenience as they have learned to cipher in order to keep accounts and not be cheated in trade. But of reading as a noble intellectual exercise they know little or nothing; yet this only is reading, in a high sense, not that which lulls us in luxury and suffers the nobler faculties to sleep the while, but what we have to stand on tip-toe to read and devote our most alert and wakeful hours to."

Most of mankind has won a greatly increased amount of leisure since Thoreau's day. But most of us have confused leisure with recreation or play. And we are in great danger of trying to cure boredom with external stimuli instead of devoting a good part of our leisure to intellectual exercise which is just as important as physical exercise.

No. TV is not the threat. The real threat is within men themselves, the danger of becoming mentally lazy. The supreme importance of literature is no longer a dogma—an axiom. It is a proposition that must be proved over and over. Literature needs converts. Men must be shown that they have to look to literature for an understanding of themselves.

Education primarily is intended to fit humans to make a wise choice in every decision of their lives. Men and women must be persuaded to a little more deliberation in the choice of their pursuits, and while TV clamours to be chosen, it can also be utilized to help people make a better choice.

Not long ago, discussion on a New York TV programme of Stendhal's *The Red and the Black* sent viewers rushing out to the bookstores and one publisher reported supplying 2,600 copies to dealers within four days.

Miss Anne Wright, head of the circulating division of the Toronto Libraries has stated most clearly what we believe should be the bookman's approach: "Instead of bewailing the seeming domination of mass communication, it is our responsibility to search out ways of turning its 'genius' to our own advantage. If we cling to the ivory tower, there we shall remain."

If the community of mankind is to grow in stature in pace with material progress he must have the ready means of temporary escape from the problems of the work-a-day world, he must have healthy intellectual exercise and he must nourish his imagination. Only books can fully satisfy these three needs.

TV offers little escape from the commonplace but the magic of the printed word has power to admit men to intimate friendship with the wisest and loveliest spirits who ever lived. ●

## TV SNOB

(*Continued from page* 15)

interviews which has already gained complimentary reviews; Odyssey, which will roam over a broad plain from politics to art; and Conquest, a science series.

Some of these have already begun their season. Face The Nation has interviewed Konrad Adenauer and Erich Ollenhauer. Odyssey has taken viewers on a tour of the Museum of Modern Art in New York. Wisdom paid a filmed visit to Picasso in his studio in Vallauris in Southern France and talked with David Ben Gurion in the library of his home in Tel-Aviv.

Still another educational - entertainment programme called Camera Three has already completed a four-part study of English kings featured in the works of Shakespeare.

And Conquest, which does not begin until Dec. 1, will examine today's expanding scientific horizons in co-operation with the National Academy of Science and the American Association for the Advancement of Science.

Some of these programmes may fail to be sure, but their birth is encouraging and their intentions are good. And if they fail they will at least be evidence that, just as publishers are willing to support unprofitable books, so TV is becoming willing to court the minority.

If they succeed they may even appeal to the snob who decries the medium while refusing to buy a set. ●

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*New Books*

# On the International Scene

By C. E. SILCOX

THREE new books deal with three important countries on the International Scene — Yugo-Slavia, France and Spain. They are *"The New Class"* by Milovan Djilas (Toronto: Burns and MacEachern) $4.75; *"As France Goes"* by David Schoenbrun (Toronto: Musson's) $6.00, and *"The Yoke and the Arrows: A Report on Spain"* by Herbert L. Matthews (Toronto: S. J. Reginald Saunders) $4.50.

The significance of the first book, *"The New Class"* is due to the fact that the author was once highly-placed in the Communist hierarchy of Yugo-Slavia and even Vice-President under the Tito regime. He seems to be still an advocate of social democracy, but has broken with communism and affirms that "today social democracy and communism are not only two movements but two worlds." His main criticism against communism is that it has merely given birth to a new class of owners; the old class has been dispossessed and shorn of their power and usually also of their existence, and everything is now owned by members of the communist party who gain all the benefits of such ownership while they deprive the working force of practically every freedom. "When the new class leaves the historical scene—and this must happen — there will be less sorrow over its passing than there was for any other class before it. Djilas was finally imprisoned for his non-conformity. However, he managed to smuggle this book out of the country and have it published. For this he has not been liquidated—at least as yet—but his sentence has been increased by seven years. At all events the book tops the list of non-fiction best-sellers and not even the repetitive behaviour of sputnik can erase the indictments of Tito's former right-hand man.

*"As France Goes,"* the best new book on France, by David Schoenbrun, for ten years correspondent of the Columbia Broadcasting System in Paris, is readable and of special value at this time wh France seems to be in an impossible po tion of its chronic political instability. M Schoenbrun points out that France has at least potentially—the soundest econom base of any European country for t economy of southern France is compl mentary to that of the north. But t writer grimly adds: "If the French h put their best minds to work to figure out scheme for wrecking the soundest econon in Europe, they could not have succeed more brilliantly than they have." He the upon catalogues with comments their s major defects. These are: 1. protectionis 2. agricultural backwardness; 3. regio disequilibrium; 4. inefficient distributi and production; 5. inequitable taxatio 6. high prices and low wages."

Mr. Schoenbrun also makes some int esting comments on "the extraordina character of French Catholicism" as major factor in French society today a which explains the contrast between t "spiritual idealism and the mater cynicism of the French, and also the exi ence of left-wing Catholic movements a such organizations as the 'worker-priests

The third book, *"The Yoke and t Arrows: A Report on Spain,"* by the c respondent of the *New York Times* duri the Spanish revolution upon his return that country twenty years after, gi readers a picture of modern Spain and re-evaluation of his judgments and sy pathies during the revolution. He does n seem to hold any better opinion of Fran now than he did then. "One of the great surprises in Spain is that the almost u versally accepted picture of the Caudi retaining his power by balancing agai each other the Army, the Falange, Chur and big business interests, is false. T Caudillo is much stronger than any or of these factors taken together. Of th four elements only the Army and t Church really count, and they are n balanced against each other. . . The Falan is a shadow, a scarecrow that Franco pi up and shakes threateningly now and th . . . The Falange is dead on its feet.

Protestants will find of unusual inter the chapter dealing with the Church. T helps to make understandable "thr remarkable aspects of Spanish life: a clericalism, the status of education a anti-Protestantism." The author states t he has met few Spaniards "who denied t when he (Franco) dies there is going to another explosion of anti-clericalism."

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Book Editor,
"The Christian Science Monitor."

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## The Chatterbox

NO matter how old you are, you're never too old for "Pooh." McClelland and Stewart has brought out the two A. A. Milne "Pooh" stories in one volume ($3.95). This and a number of children's books from Random House, Ambassador Books, two each from Doubleday, Brett-MacMillan and the Macmillan Co. of Canada came in after the November 1st issue had gone to press. All are good. Be sure to look at the list on page 28. . . We think the general books reviewed in this issue are better than ever before. Those on the International scene are outstanding. One is by Sir Philip Gibbs; one on our Dominion by Bruce Hutchison, and a new one in the series on Canada, edited by Thomas B. Costain. The novels, for the most part, are penetrating and entertaining. There should be no difficulty this year choosing books for Christmas gifts. . . Religious books will be reviewed in the December 1st issue.

Marjorie Macdonald.

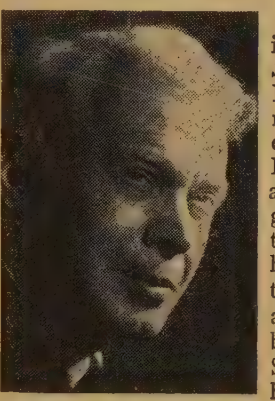
## Iistory—Past and Present

**r. A. J. Wilson** has reviewed three ks on Canada and two novels for this e. *"Canada, To-Morrow's Giant"* by ce Hutchison (Toronto: Longmans, en) $4.95, is the first. Bruce Hutchison ssentially a reporter. In this book he the reporter's technique to discover t makes Canadians what they are—edity? environment? economics? or graphy? What of Canada's tomorrow their part in it? To find the answers and his wife drive across Canada and informally with people of every walk life. From the answers he paints a d picture of a Canadian giant just oming conscious of its power and nning to stir. This is done with such stry that the interest of the reader er wavers. The book is not history in accepted use of that term; it is history g unfolded. With few exceptions the ple have faith in Canada's future and usiasm about its prospects and opportties. Done in imaginative poetic lange, it is a book one will turn to time time again, and of which he will never

*Path of Destiny"* by Thomas H. dall (Toronto: Doubleday, Canada, ) $6.00. This is the third in a series Canadian history edited by Thomas B. ain and it covers the years 1763-1850, most exciting, formative years of adian history. The author has turned searchlight of his literary and historic larship on them so that the record ds out with almost three dimensional dness. The story is told with tremen- detail. The governors sent out from ain and the military leaders are por- ed with all their good intentions, foibles incompetence. How the colony survived ard to understand except it was "the of destiny" that there should be two ons on this North American continent. book traces history in detail. A brief ew of the Atlas and letters of the time ds out a truly fascinating picture of early days of our country. It is an pensible addition to our growing rical literature.

*The North West Company"* by Marjorie ins Campbell. (Toronto: Macmillan's anada.) $5.00.

xcitement, romance and adventure are stock-in trade of most writers of the adian North and West. However these incidental in Mrs. Campbell's book. Her main purpose, in which she succeeds admirably, is to give a detailed and historically accurate account of the fur trade when it was Canada's leading commercial enterprise. Among the directors, a group of hard-hitting dynamic Scottish business men in Montreal, were Alexander MacKenzie, Simon Fraser, Simon and William McTavish, John Ross, David Thompson, the McGillivrays, Frobishers, McGills and others. This was a lucrative business but hazardous and highly competitive. Finally only two companies were left—The North West Company and the Hudson's Bay Company. These two merged in 1821, and only the name of the latter was retained. The book covers forty-two years of this thrilling chapter in Canadian History, and is a valuable contribution to Canadian historical literature.



The first novel is *"Below the Salt"* by Thomas B. Costain. (Toronto: Doubleday, Canada, Ltd.) $4.50. The author, one of the great novelists of this generation, has maintained the high standard of previous books. A U.S. Senator gives up his position, persuades a young writer to accompany him to Ireland and not until they land does the Senator disclose and verify a premonition that an important 13th century document had been preserved in a vault in the ruins of an old castle. He lived there seven centuries ago, he tells the young writer and gives vivid recollections of that period, which is all set down. The result in four hundred pages is an account of the political and social life of that time, the struggle between the Normans and Saxons, the uprising against King John and the signing of the Magna Charta. It throws a strong light on the customs and manners, the home life and slavery under feudal society. Much history is wrapped up in this gripping story. The author's motive is to give our generation a pride in its heritage.

*"Street of Riches"* by Gabrielle Roy. (Toronto: McClelland and Stewart.) $4.50.

The author was the youngest of eight French Canadian children in a family living in a large but modest house on Rue Deschambeau in St. Boniface, Manitoba. Written in the first person, she selects incidents from earliest childhood until the death of her father, in all of which she reveals her own spiritual pilgrimage. With insight and haunting language Miss Roy portrays her reactions to death, suffering, disappointment and love as she met up with them in her family and wide connection. Some of the characters will live in the memory long after the book is closed. The author has maintained the standard set in her other books and has created an interesting and moving work of art that will have a definite place in our national literature.

## A Ryerson Group

**Dr. J. H. Arnup** has reviewed for this issue three books about people and one of the new novels, all from Ryerson Press. *"Black Moses; the Real Uncle Tom"* by Jessie L. Beattie ($4.50). Were funds available I should be glad to see this book placed in the hands of every Protestant minister and Roman Catholic priest in the Deep South. It is the life story of Rev. Josiah Benson, the original of Uncle Tom in Harriet Beecher Stowe's story *"Uncle Tom's Cabin."* Uncle Tom, however, did not die in slavery. He escaped with his family to Canada where he became a leader among his people and respected by whites and blacks alike. It is an inspiring and timely story. *"Life's Adventure"* by Sir Philip Gibbs ($3.50). Lovers of good reading will richly enjoy this book. Out of a long life—he is eighty—filled with wide and varied experiences, Sir Philip draws material for observations on men and things. Personalities of former days are momentarily restored to the world stage and events are recalled and set forth with the objectivity of a keen observer and a trained writer. This correspondent of two world wars closes with an impassioned plea for abandonment of the hydrogen bomb. *"Bridge to the Sun"* by Gwen Terasaki ($4.25). Here is an absorbing book. Human love, tragedy, simple narrative, beauty and humour are commingled in proportions that hold the reader from start to finish. The author, native of Tennessee, met in Washington, Eisei Terasaki, a young Japanese Samurai in the diplomatic corps. A case of love at first sight, it persisted "until death do us part." Over the difficulties and readjustments of life in Japan love triumphed. They served in China, Cuba

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and the United States, where they were interned after war was declared and later repatriated to Japan where hardship and suffering was their lot. At war's end, Mr. Terasaki became liaison officer between the Emperor and General MacArthur. Later Mrs. Terasaki brought her daughter to the United States for higher education and during her absence, her husband died. This story almost led me to revise a lifelong objection to mixed marriages. *"The Stars Make Room"* by Nancy Jones ($3.95). Here is another novel with a minister as its hero; a United Church minister this time. The author is a minister's wife. According to her story the minister is a genuine hero. It would never do to challenge her claim to be a credible witness yet one cannot escape the impression that there were times when she looked through rose-coloured spectacles. I have a high opinion of ministers but I have met few who were so utterly other-worldly as Rev. Stephen Strange and fewer still of that type who were able to give knock-out blows. The love affair of the principal participants is delightfully described. A lively sense of humour brightens the book.

## *Three Novels, Plus*

**Dorothy Dumbrille** has reviewed three new novels for this issue, and a biography. *"No Small Tempest"* by Evelyn M. Richardson (Toronto: Ryerson) $3.75, is a tale of the men who go down to the sea in ships and their wives and families. Mainly, however, it is the tale of a 19th century woman, Adria Redmond, her love, hopes and fears. The author cannot be surpassed in her portrayal of the workings of a woman's mind and heart and in her understanding of the power of the sea over the lives of those who live by it and make their living from it. She is tender in her approach but spares us none of the hardships and heartbreak. This book brought before me, as nothing has ever done before, the tragedies, spites, jealousies and conflicts suffered in fishing villages where people, because of their simplicity and isolation, know their own failings and those of their families and friends all too well. Although the characters are entirely fictional, the theme of the story was suggested by an actual tragedy.

Mrs. Richardson's first book, *"We Keep a Light,"* won a Governor-General's Award and is now in its fifth printing. Her second book, a novel, *Desired Haven,* won the Ryerson Fiction Award and was a Book Club Selection. *"No Small Tempest"* is a sequel.

*"Sing Out the Glory"* by Gladys Hasty Carroll (Toronto: Little Brown and Co. [Canada] Ltd.) $4.50. The author of the well liked *"As The Earth Turns"* has given us a new novel set in a Maine Valley, peopled by Scottish and English descendants of pioneer families, and a French family. It is refreshing to find so wholesome a novel and one with such beauty of language. A story of family life on a farm, with characters unforgettable, the book would make a perfect choice in a Christmas gift.

*"Nor the Moon by Night"* by Joy Packer (Toronto: McClelland & Stewart) $3.25.

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An exciting adventure-romance by the author of *Valley of the Vines,* tells of a young English nurse who came to South Africa to marry the warden of a new Wild Life Sanctuary. $3.50

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Lady Packer with her knowledge of South Africa uses that country as a setting for a new novel which like its predecessor, *"Valley of the Vines,"* is a Literary Guild Selection. Alice Lang, a young English hospital nurse, after a long period of nursing her mother flies to South Africa to meet the man with whom she has corresponded and hopes to marry. But, as the old saying goes, the course of true love never did run smooth, and certainly does not for the heroine. This is a splendid book, filled with romance, conflict and beautiful descriptive passages.

## On Christmas

*"Christmas Songs and Their Stories"* by Herbert H. Wernecke (Ryerson) $2.50 is a collection of stories of 54 familiar Christmas carols and hymns. All the older and newer carols have their histories told. An excellent reference book for the Christian Education Library.

*"In Search of Christmas"* by James E. Fogartie (Ryerson) 60 cents. This is the answer to the search for that Christmas Story, as well as for something a little bigger than a card to send a particular person. It has a bright and shiny look, is fitted to an envelope, and is the story of a newspaper man's search for something new in a Christmas Story.

*"Christmas in Our Hearts"* by Charles L. Allen and Charles L. Wallis (Revell) $1.00. This is a little book in which the authors seek to take readers on a journey of faith to Bethlehem in an endeavour to recapture Christmas which they claim is essentially an attitude of the heart.

*"The Christmas Dramatic Book"* by G. H. Holroyd (Macmillan's) $2.00. Anyone looking for material for a Christmas concert will find it in this book. Choral speech, plays and dramatic readings of all types are included. The only requirement for their use is naming of author and publisher. The Anthology contains excerpts from famous writers.

*"High Days and Holidays"* by Annie H. Foster and Anne Grierson (Ryerson) $2.50. This book contains facts on Christmas and New Year as well as every other holiday in Canada. Prepared for use in Canadian Schools, it has been revised with the addition of Newfoundland.

*The Batsford Book of Christmas Carols.* (Toronto: Clarke, Irwin & Co., Ltd.) $3.50.

Edited by Cyril Taylor, Warden of the Royal School of Church Music, this collection of Christmas Carols, many old and familiar, some less well known, is set up in most artistic form, and illustrated by a number of full page colour plates taken from famous paintings and photographs. Mr. Taylor contributes an historical introduction in which he states that never have Christmas Carols been more fully appreciated and explored than in our day. Among the unfamiliar carols are "Rocking," "A Child This Day is Born," "Ding Dong," "Our Master Hath a Garden." Notes on the carols are given, and the melody of each one appears with it.

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Dr. Miller is professor of New Testament at Union Theological Seminary, Richmond, and an editor of *Interpretation.*

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## "Journey North"

*By Mena Orford.* (Toronto: McClelland and Steward, Ltd.) $3.50.

Description is incidental to this story of the Arctic, a backdrop against which the actors — the author, her doctor husband and children, the two white men and the Eskimo of the little Baffin Island settlement and area, live and move. The reader follows the author through her four-year "Journey" which is spiritual as well as physical, and becomes familiar with the people collectively and individually. Mrs. Orford's ability to laugh at herself—the camping episode is delightful — and to make an outsider realize the difficulties and dangers as well as the joys of intimate every day life in the far Canadian North results in a book that is one of the best to come out of this vast cold area. The author now lives in Edmonton, and won the Alberta I.O.D.E. Prize for *"Journey North"* last year. Photographs used are from the National Film Board and Canon J. H. Webster.

## "McBain's Brier Rose"

*By Dickson Reynolds.* (Toronto: Ryerson Press.) $3.75.

Readers interested in gardens and flowers, particularly those of British Columbia, will be impressed by this book and entertained by the feud of Mrs. Palmer and the Scottish gardener, McBain, both of whom have decided opinions about such thi Their main argument about the use of gate-house is finally and amicably resol More than a touch of humour adds co to the scene.

## The Culture of Contemporary Canada

*Edited by Julian Park.* (Toronto: R son Press.) $5.75.

**Reviewed by Lorne Pierce.**

This symposium, consisting of an ex lent General Introduction by the ed Julian Park of the University of Buf and twelve discussions by experts in t fields, is the first general survey of its to appear. Anyone interested in the his of ideas in Canada, or the growth of sense of identity as a nation, will welc this timely book.

Roy Daniells, in his chapter on "Po and the Novel", reminds us that judgment (except the Last) is relati

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Spread searching wings into the wide unknown.

Margaret Hurdon Keifer.
Victoria, B.C.

*(First prize, 1956, Victoria Poetry Group, Canadian Authors' Association)*

Certainly these specialists speak restraint, which is not to say that speak without conviction.

There have been numerous books articles on the history of ideas and taste, on the evolution of social and tural patterns in Canada, culminating the Massey Report and the constitutio the Canada Council. In *The Cultur Contemporary Canada* we have a g book, both for the specialist and the man, a summing up of what has thought and said, and in a manner th lively and convincing.

The chapter on the poetry and the n may be disconcerting to those who several names they regard as impor while the chapter on the arts may see list too many names, and evolve int outline history of art rather than appraisal of the essential contributio art to our culture. However, the cha on letters, art, music and the theatre serve as a usable and interesting gui anyone at all interested in our cul evolution. The chapter on "Lit Scholarship" is one of the first and impartial and intelligent surveys of lit criticism in Canada. If there is to full flowering of letters in Canada it largely be due to the sympathetic critical commentary of such men as Br Pacey, Frye, Eggleston and MacLure,

(*Continued on page* 28)

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## HE STOLE TUNES

(*Continued from page* 9)

are the only competent judges) whether there is not in some of the following verses, the true Spirit of Poetry, such as cannot be acquired by art and labour; but must be the gift of nature. By labor a man may become a tolerable imitator of Spenser, SHAKESPEARE or MILTON and may heap together pretty compound epithets, . . But unless he is born a Poet, he will never attain the genuine SPIRIT OF POETRY."

John failed to realize fully the importance of Charles' hymns. At his death John wrote, "his least fame was in his hymns." But history has determined otherwise. On every Sunday, on every important occasion, the hymns of Charles Wesley are sung. "Hark the Herald Angels Sing" comes as regularly as Christmas; and no Easter service is complete without "Christ the Lord is Risen Today, Alleluiah!". The hymn Charles wrote to mark the first anniversary of his conversion, "O for a Thousand Tongues to Sing," was for y the first in many hymn books. "J Lover of My Soul" and "Love Divin Loves Excelling" are known and loved sung by Protestants everywhere.

Albert Burton Haas, writing of the 2 Anniversary for the Hymn Society America, says that it is one of the trag of American Methodism that it has n its Hymn Book one of the 166 h Charles wrote on the Sacrament of Lord's Supper. The United Ch *Hymnary* contains one.

When Charles Wesley was middle- he married his Sally (Sarah Gwyn twenty years his junior, and they supremely happy. It was to her he dict his last hymn from his death-bed.

Of their eight children only three vived, his two sons composers, his daug a writer of verses. Music by his son Sa and his grandson, Samuel Sebastian We is being used in the programme of H Festivals published by the Meth Church of the United States.

Their objectives for the 250th anni sary of Charles Wesley's birth are five:

1. To help the people of Wesleyan h tage to recapture their zeal for singing.
2. To lift up an important and unif element in our Wesleyan heritage.
3. To stress the universality of the m sage in Charles Wesley's hymns.
4. To emphasize the value of g hymns in group worship and in the l of individuals.
5. To stimulate, through singing, evangelistic spirit leading to a great m ment to win persons to Christ.

Charles thought all life needed a s and he and John placed great emphasis congregational singing at a time when gregations did not sing. The Wesleys that their hymns were available. The pe called Methodists have always sung.

Among the gifts Methodism brought The United Church of Canada none is m precious than this gift of song. ●


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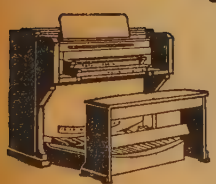

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## MILLION TO ONE

(*Continued from page* 17)

constant outpouring of industrial gases the burning of coal and oil, is another st

What are the mathematical chances t the distance of the earth from the sun, speed of rotation, its constant temperat within a narrow range of 200 degrees, physical properties of water, the comp tion of the atmosphere, shall all be adjusted to provide conditions essential the existence of life? The odds against these conditions coming to pass by s chance are many times more than a mil to one. All that modern science is teach us about the marvels of the universe ma it more impossible to believe that it has come to pass without any intelligence beh it or any purpose or plan. For us of modern day it is still true, "In the beginn God created the heavens and the earth."

# Question Box

. *Would you help settle an argument? Don't you think "What a Friend we have in Jesus" is a good hymn to open a church service?*

. No. We like a hymn of praise for opening.

. *My Sunday School teacher says church people spend a lot more on movies than on church. Is this true?*

.. Assuming that United Church people are average supporters of movie theatres, they spend about $22 million a year on films, and contribute $44 million to their churches.

). *Our minister is killing his congregation by preaching very long sermons. What is recommended in such cases?*

A. Complain, discreetly, to the Session.

Q. *Has the United Church any plan to help raise funds in local congregations?*

A. Mr. N. A. Campbell, Director of Fund Raising for aid-receiving charges. He will assist them with their budget plans as well as a building programme.

Q. *Why do Sunday Schools have Rally Day in September? Isn't January the beginning of the Church School year?*

A. The financial year for most begins January 1. But for the obvious reason that people need rallying after the long summer vacation most schools seem to take, the psychological beginning is usually September.

Q. *Should the bride take the right or the left arm of her father going down the aisle?*

A. Do as the minister says. Customs vary.

Q. *I am in business at 30 years of age and would like to serve the Church as a missionary, what should I do?*

A. You should speak to your minister and have him discuss your request with the Session. Your interest should be made known to the Superintendent of Home Missions, the Convener of Home Missions in your Presbytery.


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## BOOKS

(*Continued from page 24*)

of courage and quality. John A. Irving has become the principal historian of ideas in Canada. His chapter on "Philosophy" is required reading for those who doubt whether any Canadians have learned to reason. Studies on Education and Science, and on the writers and philosophers of French-speaking Canada complete the book, a richly gifted and exciting book, a landmark book.

*Illustration from "Christmas" (Augsburg)*

## NEW BOOKS FOR THE YOUNG

### Random House

*"Read-Aloud Nursery Tales"* ($1.50). Retold by Caroline Kramer, illustrated by Phoebe Erickson.

*"Peter Pan"* ($3.50) and *"Alice in Wonderland"* ($1.50), both edited by Josette Frank, and illustrated beautifully by Marjorie Torrie.

**For children 9-12**

*"All About Strange Beasts of the Present"* ($2.50) by Robert S. Lemmon, illustrated by Rudolph Fruend.

*"All About the Great Rivers of the World"* ($2.50) by Anne Terry White, illustrated by Kurt Wiese.

**For those 12-15**

*"Catherine the Great"* ($2.25) by Katherine Scherman, with illustrations by Pranas Lappé.

*"The Fall of Constantinople"* ($2.25) by Bernadine Kielty, illustrated by Douglas Gorsline.

*"General Brock and Niagara Falls"* ($2.25) by Samuel Hopkins Adams, illustrated by Edward Shenton.

*"Black Stallion Mystery"* ($2.50) by Walter Farley, another in the series about this famous horse.

### Ambassador Press

*"Clowns"* ($4.50) by Douglas Newton, illustrated by Barbara Jones.

*"The Terrible Game"* ($3.50) by Dan Taylor Moore—An Ariel book.

*"The Bound Girl"* ($3.50) by Nan Denker—also an Ariel book.

**For Younger Children**

*"Girls' Book of Outdoor Life"* ($2.25), a compilation by experts in each field.

*"BBC Children's Annual* ($1.75), edited by Freda Lingstrom.

*"Cobbler's Luck"* ($2.25) by Patricia Lynch, another story of Timmy Jim, the Tinker.

### Brett MacMillan

*"A Likely Story"* ($2.50) by Mary Lavin.
*"Prayer for a Child"* ($2.50) by Rachel Field.

### MacMillan's

*"Mouse House"* ($3.00) by Rumer Godden.

*"Who is it?"* ($2.75), written and illustrated by Zhenya Gay.

### McClelland & Stewart

*"The World of Pooh"* ($3.95) by A. A. Milne. The complete *"Winnie-the-Pooh"* and *"The House at Pooh Corner"* with new illustrations by Shepard in full colour.

### Doubleday, Canada, Ltd.

*"The Tide Always Turns"* ($3.50) by Faye L. Mitchell (12-15).

*"Favourite Poems Old and New"* ($5.25). Selected for boys and girls by Helen Ferris, illustrated by Leonard Weisgard.


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## PEOPLE

### anadian in Virginia

Canadian **Rev. Alan H. McCuaig,** West ains Church, Hamilton, Ontario, presided Presbyterian Day at the Annual Bible nference at Massanetta Spring, Virginia, d spoke on the final day. Dr. Charles B. mpleton, the only other Canadian, was e concluding speaker.

### thlete for Ministry

**Mr. Archibald Gaber,** prominent Kamops athlete, was received as a candidate the ministry by Kamloops - Okanagan esbytery.

### 3 Years of Music

Having led the musical part of the rship services at Morrison Street Church, agara Falls, Ontario, for 38 years, Mrs. rnice Merrifield, organist, and Mr. Gorn Mitchell, choir leader, have retired. The urch honoured them at a congregational thering where they received good wishes d gifts of money.

### ecruiting Women

**Miss Inez Morrison,** secretary of the rsonnel Committee on Women Workers, on a field trip in the Hamilton and London nferences recruiting full time women rkers for the church.

**Miss Harriet Christie,** principal of the nited Church Training School, Toronto, in Western Canada and will visit the rger cities in Manitoba, Saskatchewan, lberta and British Columbia, talking with inisters and women's groups as well as ith students in universities and teachers' lleges on the needs of the Church in lation to the United Church Training chool.

* * * *

**Rev. W. N. Blackmore,** field secretary r Boys' Work, returning to Toronto from trip to Newfoundland, has left again for Western Canada in the interests of boys' ork.

### Great Village Mission

With **Rev. Willard Picketts** as missioner, ecial missionary services were held in St. mes Church, Great Village, N.S. House house visitation was made and transortation made available. Climax came on World Communion Sunday when the congregation rededicated themselves and their ves to God. Rev. R. H. Hughes is the inister.

* * * *

The Department of Pensions has sent the llowing information: **Anna J. Milligan,** ife of the late Rev. Frank M. Milligan, ied at Ottawa, Oct. 19th; on Sept. 27th, **Mildred Leanora Cleator,** wife of Rev. Kenneth I. Cleator, St. Catharines, Ont.; **Eleanor S. Edwards,** wife of the late Rev. Edwin W. Edwards, died on October 16th t Toronto; at Saskatoon, Sask., Oct. 14th, **ane Clackson,** wife of the late Rev. R. A. Clackson; **Mimmoe R. White,** wife of the ate Rev. James H. White, died in Vanouver, B.C., Oct. 9th; **Rev. R. J. Russell** t Kingston, Ont., Oct. 3, 1957; **Rev. J. D. Wildfong** at Preston, Ontario, Sept. 29th. Ordained in 1910 he served in Saskatchewan, Manitoba and in the East. Retired July 1, 1939; **Rev. Albert J. Elson** died Oct. 10th at his home, R. R. No. 6, Tillsonburg, Ont. Ordained in 1908 he served for a year in Guelph, married Miss Evelyn Hockey and went to China, where for 17 years he was a missionary in Szechwan province. Returning home he served in Southern Alberta, Arva-Hyde Park-Melrose charge and Caledonia, Jarvis and Port Rowan in Ontario. Mrs. Elson died in 1954. Two daughters and two sons survive.

**Rev. R. J. D. Simpson, D.D.,** died in Toronto, October 25th. Ordained in 1898 he served charges in Ontario and for a number of years was secretary-treasurer of the Superannuation Fund of the Methodist Church. **Miss Rebecca (Rheba) Hossack,** deaconess of the former Broadway Tabernacle and later College St. Church, Toronto, died recently in Toronto.

## CHURCHES

### Focus on Japan

While the **World Mission Festival** in First Church, Hamilton, last month featured all overseas fields through displays, books, films and addresses, the highlight was on Japan, this year's mission study. A children's tour led the youngsters to that country, to India and Africa through songs, games, stories and a film. The address by Rev. Leonard Keighley, Japan, was illustrated by a film, while emphasis on Home Missions was given by Rev. W. A. Burbidge. Mr. Donald Lutes spoke on the work of a pharmacist in Angola.

### The Three Knox's

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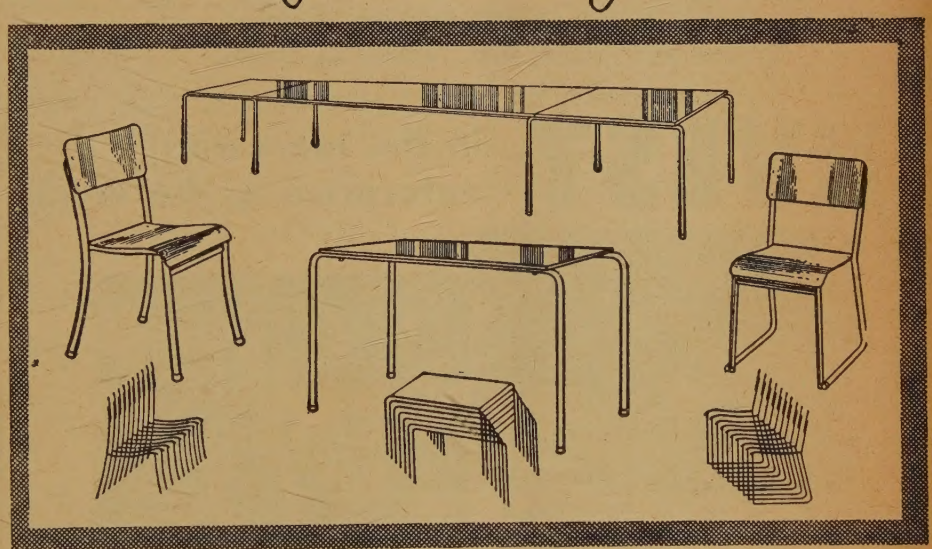

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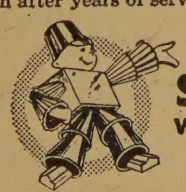

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the four Sundays of October, November and December are products of Knox Churches. **Rev. G. Duncan Wilkie,** Knox Church, Saskatoon, broadcast in October. **Rev. G. Preston MacLeod,** Knox Church, Calgary, is on the air November 24th, 4.30-5.00 p.m., E.S.T., and the broadcast on Christmas Sunday, December 22nd, at the same time, will be from Knox Church, Winnipeg, where **Dr. Hugh McLeod** is the minister.

## The Church in Lachine

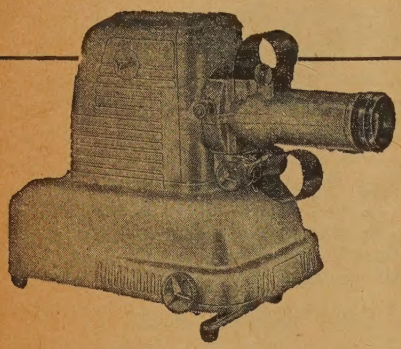
While the congregation last month celebrated the 125th anniversary of the building of St. Andrew's Church, Lachine, Que., the Presbyterian Church began work in that area in 1818 and during the 140 years that have passed has played an important part in serving and developing the Protestant community. The Moderator, Rt. Rev. J. S. Thomson, D.D., spoke at both early morning and 11.00 o'clock services, while the minister, Rev. J. W. Patterson, D.D., was the evening preacher.

## St. George's 125th

Rev. David Marshall, D.D., Guelph, Ont. went last month to **St. George, Ontario,** to preach to his former congregation in the United Church on its 125th anniversary. The minister, Rev. H. C. Vaclavik, was the evening preacher, and Rev. Arthur Kewly Brantford, spoke at the pot-luck supper the following night.

## Big Doings in Chinatown

Scarlet invitations printed in gold in both English and Chinese called special guests to the dedication of the new **Christian Education building** of the Chinese United Church in Toronto. Dr. John R. Leng, Associate Secretary, Board of Home Missions, cut the ribbon and opened the door. Among honoured guests were former missionaries to China, Dr. J. C. Torrance, secretary of Toronto Home Missions Council, and its Chairman, Mr. Ralph Mills, Dr. Doo Chinese Presbyterian Church, Rev. Floyd Honey, Associate Secretary, Board of Overseas Missions. Mr. Leslie A. Davenport chairman, Toronto Centre Presbytery Home Missions Committee, presided. While the building was officially dedicated at this service, it was ready in late August in time for a reception following the marriage in the church of its minister, Rev. David Yu Shan Lee, to Miss Pearl Yun Yan, newly arrived from Hong Kong.

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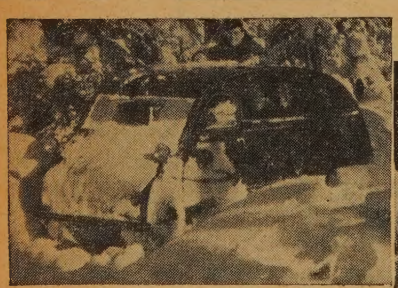

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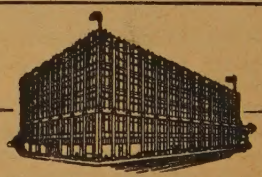

## *Publishing House Notes*

IN this issue we draw special attention to Canadian books — for their own sake and as appropriate for Christmas gifts. I recommend the following from our Ryerson Press list—

*Fiction*

**The Stars Make Room,** Nancy Jones
**No Small Tempest,** Evelyn Richardson
**McBain's Brier Rose,** Dickson Reynolds

*Canadian People and Places*

**Pageant of the North**—a beautiful book of pictures, edited by Clifford Wilson

**Reflected Lights.** By Frank Panabaker, Canadian Artist, with coloured illustrations

**Off Watch.** An account of adventures on the Great Lakes, by the Purser's daughter Anna Young

**Black Moses.** The story of Josiah Henson the real Uncle Tom, by Jessie L. Beattie

**Blomidon Rose.** A lovely description of the Blomidon countryside of Nova Scotia by Esther Clark Wright

*Humour and Short Stories*

**Girdle Me A Globe,** Eric Nicol
**Kirby's Gander,** John Patrick Gillese
**Logging With Paul Bunyan,** John Robins edited by Edith Fowke

*The Book Steward.*

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## BIRTH

REED — To Rev. and Mrs. J. Newton Reed, Sunderland, Ontario, a second child, October 9, Paul Newton, a brother to Susan.

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ST. PAUL Street Church, St. Catharines, Ontario, invites applications for the position of Director of Christian Education. An outline of the duties of this position available. Write G. C. Chamberlain, 5 Rockliffe Road, St. Catharines, Ont.

SUPERINTENDENT for 28 beds—new hospital. Private suite—full maintenance. Salary $275.00 per month.

Registered Nurse—salary $215.00 monthly minimum. Apply, stating qualifications and reference, to — Superintendent, Bingham Memorial Hospital, United Church of Canada, Matheson, Ont.

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## 4B. RETIRED OR RETIRING MINISTER

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## 5A. PULPIT VACANCIES

BLENHEIM United Church, Blenheim, Ontario, vacant January 1, 1958, one point charge. Interested ministers please write Chairman of Pastoral Committee, Oswell Needham, Box 285, Blenheim, Ont.

CENTRE Street United Church, Oshawa, Ont., vacant November 15th, 1957. One point charge. Interested ministers please write Pastoral Relations Committee Secretary, R. Ray Valentine, 237 Nassau St., Oshawa, Ont.

LIVINGSTONE United Church in the populous north end of Montreal requires a minister on January 1, 1958, or earlier. A great challenge for a vigorous man. Please contact Mr. J. Pilgrim, Chairman, Pastoral Relations Committee, 7251 De L'Epee Ave., Montreal 15, Que.

MINISTER wanted — Victoria Square 3-point compact charge. Well appointed manse—close to Toronto — excellent school facilities. Apply to Stewart Rumble, Recording Steward, Gormley, Ont. Phone Turner 4-2577 R. R. 2, Richmond Hill, Ont.

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## 5. CHOIR PERSONNEL

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## 8C. FILMS

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## 9. ARTICLES FOR SALE

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## 9A. CARPET BALLS

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## MINISTER'S ADDRESS

New Address—Rev. A. M. McMinn, D.D., R.R. 1, Sidney, B.C.

## Correction

The address of *Rev. Charles G. Raymont*, minister of the United Church at Yellowknife, is listed in the *Year Book* as Yukon Territory and should be North West Territories.

## Buy Books

Religious books of the current season will be reviewed in these columns in the next issue. Make books your choice of gifts this Christmas. Pick them from the reviews and ads in Nov. 1st, 15th and Dec. 1st issues. Order through The United Church Publishing House, 299 Queen St. W., Toronto 2 B, Ontario.

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### Why YOU May Need These Safe Comprehensive Capsules

As your own doctor will tell you scientists have discovered that a daily supply of vitamins and minerals to your body, in one form or another, is absolutely indispensable for proper well-being. Now some people obtain these needed vitamins and minerals through the food they usually eat but many people actually need *more* of these nutritional elements than they obtain normally. If you tire easily . . . if you work under pressure, or if you're over 40 or subject to the stress of travel, worry and other strains . . . then you may be one of the people who needs this extra supply of vitamins. In that case VITASAFE CAPSULES may be "just what the doctor ordered" — *because they contain the frequently recommended food supplement formula for people in this category!* These are safe comprehensive capsules . . . and this nutritional formula has already helped thousands upon thousands of people who were run down, listless, and in need of just the help this formula can provide!

> Have you been spending up to $5.00 and more each month for your vitamins? Have you been "vitamin-hopping" from one formula to another always hoping to find the kind most suited to your nutritional needs and well-being? Well, *stop* right now! *Look* at this amazing opportunity! and *read* this remarkable offer!

| Each Daily Capsule Contains: | |
|---|---|
| Vitamin A | 10,000 Intl. Units |
| Vitamin D | 2,000 Intl. Units |
| Vitamin C | 75 mg. |
| Vitamin B1 | 3 mg. |
| Riboflavin (Vitamin B2) | 2.5 mg. |
| Vitamin B6 | 1 mg. |
| Vitamin B12 (from Cobalmin Conc.) | 3 mcg. |
| Niacinamide | 40 mg. |
| Calcium d—Pantothenate | 5 mg. |
| Vitamin E from d-alpha tocopheryl acetate conc. | 10 I.U. |
| Folic Acid | 0.5 mg. |
| Calcium from DiCalcium Phosphate | 75 mg. |
| Phosphorus | 58 mg. |
| Iron | 30 mg. |
| Cobalt | 0.04 mg. |
| Copper from Cupric Sulfate | 0.45 mg. |
| Manganese | 0.5 mg. |
| Molybdenum | 0.1 mg. |
| Iodine | 0.075 mg. |
| Potassium | 2 mg. |
| Zinc | 0.5 mg. |
| Magnesium | 3 mg. |
| Choline Bitartrate | 31.4 mg. |
| Inositol | 15 mg. |
| dl-Methionine | 10 mg. |

*Compare this formula with any other!*

### Potency and Purity GUARANTEED!

In the column on the right you can see for yourself the exact ingredients contained in VITASAFE CAPSULES. Every one of these ingredients has been scientifically added to meet the requirements of people in need of an especially nutritional formula. And, as you probably know, each vitamin manufacturer is strictly controlled and is required to state on the label the exact quantity of each vitamin and mineral.

This means that the purity of each ingredient, and the sanitary conditions of manufacture are carefully controlled for your protection! And it means that when you use VITASAFE CAPSULES you can be *sure* you are getting exactly what the label states . . . and that you're getting *pure* ingredients whose beneficial effects have been proven time and time again!

Not only that — you're getting a month's supply free of charge, so you can prove to yourself just how effective they may be for *you!* And now see what else you get — without the slightest risk on your part!

### Amazing New Plan Slashes Vitamin Prices Almost in Half!

With your free vitamins you will also receive complete details regarding the benefits of an amazing new Plan that provides you regularly with most of the vitamins and minerals you may need. By means of this plan you can receive your vitamins and minerals factory-fresh direct-to-you and at a *saving of* as much as *50%* off the regular retail price!

### Always Factory Fresh

This means you will no longer have to go shopping around for vitamins or pay high retail prices. This plan actually enables you to receive a 30-day supply of vitamins every month regularly, safely and factory-fresh for exactly $2.78 — or as much as 50% lower than the usual retail price. BUT YOU DO NOT HAVE TO DECIDE NOW — you are under no obligation to buy anything from us whatsoever.

Now here's how you can get this Free 30-day supply, and learn all about this amazing new plan.

### HOW THE VITASAFE PLAN OPERATES TO SAVE YOU MONEY

When you receive your free 30-day supply of vitamins, you are under no obligation to buy *anything.* With your vitamins you will also receive a handy postcard. If after taking your free Vitasafe capsules for three weeks you are not satisfied in every way, simply return the postcard and that will end the matter. Otherwise, it's up to us — you don't have to do a thing — and we will see that you get your monthly supplies of vitamins *on time* for as long as you wish, at the low, money-saving price of only $2.78 per month.

### Act at Once!

Simply fill out the coupon and send it in to us today. We'll rush you your free month's supply of proven VITASAFE CAPSULES along with information about the Plan. During your free trial period you can decide whether or not you want to enjoy the benefits and tremendous savings offered by the VITASAFE PLAN. In any case the trial month's supply of 30 VITASAFE Capsules is yours to use free.

Now, since the supply of capsules that we can give away free is necessarily limited, we urge you to act at once. You risk nothing; the cost of the capsules is ours. So don't miss out on this marvelous opportunity. Fill in this coupon now and send it *today.*

**VITASAFE PLAN (Canada) Ltd., Dept. UC.-117**
**394 Symington Ave., Toronto 9, Ont.**

Yes, I accept your generous no-risk offer under the Vitasafe Plan as advertised in "United Church Observer"

Send me my FREE 30-day supply of comprehensive Vitasafe Capsules.

**I enclose 25¢ (coins or stamps) to help pay for packing and postage.**

Name _____

Address _____

City _____ Prov. _____

This offer is limited to those who have never before taken advantage of this generous trial. Only one trial supply per family.

**Fill Out This No-Risk Coupon Today!**

**VITASAFE PLAN (CANADA) LTD., 394 Symington Ave., Toronto 9, Ont.**